Jacob of Sarug's Homily on the Lord's Prayer

Texts from Christian Late Antiquity

42

Series Editor

George Anton Kiraz

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Jacob of Sarug's Homily on the Lord's Prayer

Edited and Translated by

Morgan Reed

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For Ashley

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ܘܢܦܩ ܡܢ ܡܪܝ ܨܒܝܢܐ
ܘܣܗܪ ܡܢ ܐܬܬ ܡܨܐ ܐܬܬ ܠܐ ܡܨܐ ܛܒܬ̈ܐ

(Prov 18:22, Peshitta)

TABLE OF CONTENTS

Table of Contents v
Acknowledgments vii
Preface ix
Introduction 1
    Our Father 3
    Hallowed be Your Name 5
    Let Your Kingdom Come 6
    Let Your Will be Done on Earth as in Heaven 6
    Give us our Constant Daily Bread 7
    Forgive us our Debts and our Sins as we Forgive those Indebted to us 8
    Lead us not into Trial 8
    Deliver us from the Evil One 9
    Major Themes 10
    Outline 10
    Manuscripts 11
Text and Translation 15
Index 91
    Biblical References 91
        Old Testament 91
        New Testament 91
    Patristic Quotations and Sources 92
Bibliography 93

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Finally I would like to thank my wife, Ashley, without whose support and patience this publication would not have been possible.

PREFACE

In September of 2013, Fr. Sidney Griffith introduced me to the life and works of Mār Jacob of Sarug. In his seminar we translated Jacob's two homilies *On the Solitaries* (Bedjan 137, 138). Jacob's pastoral care and poetic skill have captivated my imagination and my curiosity has compelled me to read far beyond Jacob's two homilies *On the Solitaries*.

In that same semester, a group at my local Anglican parish was studying prayer and I offered a translated selection from this homily to this group. I was encouraged to see the enthusiasm with which this text was received. After teaching on this particular homily, a friend introduced me to Sebastian Brock's work on prayer in the Syriac Fathers.[1]

Inspired by Brock's research, the lay audience's reception of Mār Jacob, and Fr. Sidney's course on Jacob of Sarug, I set out to translate and research Jacob's homily *On the Lord's Prayer*. It was a joy to discover from Dr. George Kiraz that this homily was still able to be translated for this current series. This translation has taken place over the course of several years of graduate coursework and each rereading of this homily has offered new and valuable insight into the life of Jacob, the liturgy of the Syrian Orthodox Church, and the community to which Jacob preached.

[1] Sebastian Brock, *The Syriac Fathers on Prayer and the Spiritual Life* (Kalamazoo, Mich.: Cistercian, 1987).

INTRODUCTION

INFORMATION ON THIS HOMILY

Homily Title: [Homily 10] On the prayer which our Lord taught His disciples, "Our Father, who is in heaven, let Your name be hallowed."
Source of Text: *Homiliae Selectae Mar-Jacobi Sarugensis*, edited by Paul Bedjan (Paris-Leipzig: Harrassowitz, 1907, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 1, pp. 212–248

Mār Jacob's homily was intended to serve as a spiritual weapon against the wiles of Satan and as a practical guide towards purity in prayer. His homily cannot be removed from its liturgical context, for its performance during the liturgy of the word anticipates the recitation of the Lord's prayer during the liturgy of the faithful. Before the catechumen and the unbeliever, Jacob depicts a picture of the victorious while simultaneously providing encouragement for the daily life of the baptized through a meditative rereading of the Lord's Prayer. Those who were capable of attending the liturgy of the faithful would soon recite the "Our Father" in preparation for the Eucharist.[1] Jacob's homily invites those who are listening to contemplate each line of the prayer, lest familiarity stifle its profundity. This homily's tropes correlate to other homilies from Jacob (Slavery vs. Freedom, Righteous Job, poverty vs. worldly wealth, etc.), however, in this particular homily he uniquely attaches these

[1] Amir Harrak, "The Syriac Orthodox Celebration of the Eucharist in Light of Jacob of Serugh's *mimrō* 95," in *Jacob of Serugh and His Times: Studies in Sixth-Century Syriac Christianity* (ed. George Anton Kiraz; GECS 8; Piscataway, N.J.: Gorgias, 2010), 101.

tropes to each successive statement of the Lord's prayer (Matt 6:9–13) almost as if presenting a manual for acceptable prayer. Jacob's homily begins with the recognition that all illumination and rationality belong to God. Like other homilies, Jacob perceived the threat that worldly affairs would encroach upon the pursuit of holiness among the faithful.[2]

In this homily Christ's incarnation and descent serve to raise up that which was ruined and ravaged by the serpent (lines 67–70). This view contrasts well with the teaching of Mār Narsai, who understands God's plan as unable to be thwarted. For Narsai, all creation and revelation presented glimpses of perfection with Jesus becoming the ultimate model of perfection.[3] By contrast, Jacob presents God's plan as ruined with Christ as the agent of renewal and the apostles extending this ministry to the rest of the world.

Jesus, being pleased with the disciples' request to learn how to pray, begins to teach them what to pray. Jacob implies that one of Jesus' main purposes in offering the words of this prayer is so that riches never be mentioned in prayers (line 111). Unlike the admonition to avoid lengthy prayers, the admonition against riches does not come directly from the passage leading up to the Lord's prayer in the Gospel of Matthew. Jacob's text of the Lord's Prayer presents a few oddities insofar as it does not entirely follow the Peshitta. Instead of the Peshitta's reading in Matt 6:11, "… Give us bread for our daily need" (*hab lan laḥmā dəsūnqānan yawmānā*), he exclusively reads "Give us our constant daily bread" (*wəlaḥman ʾamīnā dəyawmā hab lan*).[4] In Matt 6:12, the Lord's prayer asks for God's forgiveness of debts (*hawbayn*) inasmuch as the suppliant is able to

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[2] Susan Ashbrook Harvey, "To Whom Did Jacob Preach?" in *Jacob of Serugh and His Times: Studies in Sixth-Century Syriac Christianity* (ed. George Anton Kiraz; GECS 8; Piscataway, N.J.: Gorgias, 2010), 120.

[3] Lucas van Rompay, "Humanity's Sin in Paradise: Ephrem, Jacob of Serugh, and Narsai in Conversation," in *Jacob of Serugh and His Times: Studies in Sixth-Century Syriac Christianity* (ed. George Anton Kiraz; GECS 8; Piscataway, N.J.: Gorgias, 2010), 211–12.

[4] Note the similarity to the reading of Luke 11:3 in both the Curetonian and Sinaitic gospel manuscripts, which both read, "And give us constant bread everyday," (*wəhab lan laḥmā ʾamīnā dəkulyawm*).

forgive. However, Luke 11:4 reads, "Forgive us our sins. . ." (*ḥəṭāhayn*). Jacob's homily presents a conflated reading of the two key terms (lines 134, 557), but this is a common reading found historically both in the Syrian Orthodox and Maronite liturgical traditions. Matt 6:13 // Luke 11:4 pray for deliverance from *bīšā*, who Jacob takes as a reference to Satan. The final doxology of the Lord's Prayer (For Yours is the kingdom and the power and the glory forever, amen) is included by Jacob which is also found in both the Peshitta New Testament as well as the Curetonian Gospels.

OUR FATHER

Jacob begins the homily with the phrase "Our Father" (line 145). The role of the enemy is to cease prayer by bringing wickedness into the life of the suppliant (lines 155–158). These faithful face the same trial as Job: during their regular time of prayer, Satan arises to attack (line 154).[5] Satan's attacks focus on the thoughts of all those present in the liturgy. He trips up the soul with thoughts of anxiety (line 162), impious thoughts (line 171), questioning one's own faithfulness (lines 175–176), and important tasks which the suppliant is tempted to count as being prayer (lines 187–190). These warnings admonish those who pray how to consider their enemy when calling out "Our Father".

After the short list of disturbing thoughts, Jacob lays the groundwork for suppliant's ability to be holy in his or her familial relation to the Father in Heaven. The audience plays the role of the faithful suppliant (whether monastic, lay, or in holy orders), although he exclusively roots the reality of sonship in baptism (lines 229–230). Within the context of the liturgy this provides hope for the faithful and instruction/admonishment to the uninitiated. Eve, our former mother, was defeated, but the baptized have a victorious mother in their baptism (lines 243–244).[6] Jacob's aim is to ad-

[5] Paulus Bedjan, ed., *Homilie Selectae Mar-Jacobi Sarughensis* (5 vols; Leipzig: Otto Harrassowitz, 1905-1910), V.232.18–21.

[6] See also Jacob of Sarug's homily on the Reception of the Holy Mysteries in Paul Bedjan, *Homiliae Selectae Mar-Jacobi Sarughensis*, III.656.6-

monish the faithful to concern themselves with the matters of heaven and not of earth. This reading of the Lord's prayer encourages the faithful to inspect their hearts (lines 257–258) as they anticipate a time of confession and the offering of peace so that in praying the Lord's prayer, God's hallowed name does not come to reproach (line 260).

In lines 275–326 Jacob presents Baptism as a new mother, but from what experience were the faithful rescued? Jacob's explanation for humanity's slavery has many similarities with the *Cheirograph of Adam* legend,[7] though it likely stems from statements made by St. Ephrem.[8] Humanity has been sold into debt slavery to an evil overlord (lines 281–282). Jacob presents the purchaser (Satan) and the seller (Eve). The slave being sold was a freeman that exercised his free will to enter into contractual slavery (lines 287–288). Although it is more common to have Adam drafting a contract in the history of the Tradition, it is St. Ephrem that poetically illustrates Eve's hand in the contract when he says,

> Eve in Eden was culpable for a great debt contract
> whose children would be summoned to death for their generations.
> For the serpent, the twisted scribe, wrote and closed up and sealed it in his deceit.
> The first dragon by his deceit observed and increased the debt.
> The little girl was the one who took delight in his deceit which captivated her
> and she became obedient to the trouble-maker, and threw down Adam from His rank.
> Folly indebted Eve with the debt reserved for Mary,
> that the little girl might repay the debts of her mother

21.

[7] Michael E. Stone, *Adam's Contract with Satan: The Legend of the Cheirograph of Adam* (Bloomington, Indiana: Indiana University Press, 2002), 3–4.

[8] Louis Leloir, ed., *Saint Éphrem*, *Commentaire de l'Évangile Concordant Texte Syriaque (Manuscrit Chester Beatty 709) Folios Additionnels* (CBM 8; Leuven: Peeters, 1990), 70.18–19.

> and by her the contract would be torn which had roared over
> all the generations.[9]

By the contract drafted, both Adam and Eve were stripped of their rank as children to the divine Father and were banished into slavery. St. Ephrem sees the repayment coming through Eve's type, Mary. Jacob's reading takes the reader in another direction: the suppliant is called to reflect on the invalidity of the contract. Satan and Eve have placed humanity under an invalid contract and the suppliant, in calling out "our Father", expresses the rightful ownership of God, the Father, over His children (lines 297–302). Eve had no rightful ownership of humanity, which Jacob illustrates by the mention of her husband's absence (line 311), and by the declaration that the Father in heaven is the true owner (line 310). Jacob elsewhere has made Eve culpable of disobedience for aspiring to own what is not hers and thus usurping her husband's authority.[10] This section of Jacob's homily reminds the suppliant of the invalidity of their former enslavement to their tyrannical slave owner. In prayer, the Accuser attempts to remind the suppliant of his or her former obligations and proclivities as his slave. The prayer, "Our Father" rebukes the accuser by the remembrance that the baptized rightly belong to the Father above and to no one else–neither worldly demands, nor disobedient inclinations.

HALLOWED BE YOUR NAME

After stating the prayer for the annulment of the contract, Jacob reminds the listener that the Father has annulled the purchase agreement. Jacob encourages reflection on the statements, "Let your name be hallowed" and "Let your kingdom come". Now that

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[9] Edmund Beck, ed., *Des Heiligen Ephraem des Syrers Hymnen de Nativitate (Epiphania)* (CSCO 186; Louvain: Peeters, 1959), 194.§24–195.§26.; Ephrem does sometimes attribute the contract to Adam, but St. Ephrem's poetic imagination allows for fluctuation of imagery and a lack of systematization.

[10] See Jacob of Sarug on Adam's Expulsion from Paradise in Khalil Alwan, ed., *Jacques de Saroug: Quatre homilies metriques sur la création* (CSCO 508; Louvain: Peeters, 1989), III.502–507.

the baptized understand their place as children of God, Jacob admonishes the listeners to do right by their family name (lines 343–344). Given that he earlier mentioned the importance of honoring the family name (lines 265–266), he moves quickly through "let your name be hallowed" so that he might give space to meditate upon what it means to summon the kingdom.

LET YOUR KINGDOM COME

The suppliant is pictured as being troubled on all sides by the ranks of bothersome demonic troops. This is not merely a problem for solitaries, hermits, and monks, but for anyone who prays regularly (anyone involved in the liturgy). While the army of the Father can easily terrify the ranks of demons (lines 374–375), it can only do so when it has a place to encamp. Therefore, Jacob's encouragement is tempered by an admonition toward the purity of the heart.

Jacob switches metaphors from the military toward the cleaning and preparation of a house. This is not a unique instance of Jacob's use of this metaphor, for he has used it elsewhere in reference to Mary preparing herself for the incarnation.[11] A prepared house consists of the following: allowing one's answer to simply remain yes or no (line 394), to have a pure heart, pure thoughts, good works, and pure love (lines 395–400). The suppliant should examine the soul to examine whether there exists anger, love of money, greed, deception, fornication, guile, double-speak, or an ear inclined toward slander (lines 405–410). When the suppliant cleanses the soul, the army of the coming kingdom encamps and mobilizes to wage war (lines 403–404; 415–16).

LET YOUR WILL BE DONE ON EARTH AS IN HEAVEN

Jacob reflects on the statement, "Let your will be done, on earth as in heaven". Jacob exhorts the suppliant to incline his or her will to the will of the Father (lines 435–436). God carries out His will in

[11] Paulus Bedjan, *Homiliae Selectae Mar-Jacobi Sarughensis*, I.738.15–739.3; see also Susan Ashbrook Harvey, "Interior Decorating: Jacob of Serugh on Mary's preparation for the Incarnation," in *Studia Patristica* 41 (ed. F. Young, M. Edwards, and P Parvis; Leuven, Peeters, 2006).

heaven by the ranks of angels and on the earth by the ranks of the assemblies of the churches. Jacob's exhortation for the churches to seek unity has a gnomic quality when he says, "Just as these ranks of the house of Gabriel serve, so let also the churches serve without contention." (441–442). While this may echo language from 1 Cor 3, Jacob says this on the heels of divisive ecclesiastical decisions put forward regarding the relationship of the deity and humanity of Christ amidst the fallout resulting from the decisions made during the Council of Chalcedon in 451. As the ranks of angels serve without division, so the church is called to carry out the Father's will on earth without contention.

Jacob's admonition against contention calls the faithful to reflect on their own relational strife with fellow members in the liturgy or other faithful from nearby parishes before they enter a time of confession in preparation for the Eucharist. The church carries out God's will perfectly on earth when individuals within the parish and diocese are unified in holiness (lines 455–456). His text includes the variant reading of Matt 6:10 (Let your wills be done …) in line 456 which can found in Theodore of Mopsuestia's commentary on the Lord's Prayer, the Curetonian version of Matthew, and St. Ephrem's commentary on the Diatessaron; however, he does use the Peshitta reading throughout the rest of this section.

GIVE US OUR CONSTANT DAILY BREAD

Jacob moves to the prayer, "Give us constant daily bread" (line 471). The length of this particular section may correlate to the relevance of particular struggles within the community to whom this homily is addressed. The prayer for daily bread rebukes the glutton; the Christian asks for daily bread while the world pleads for riches (lines 473–476; 480). The request for daily bread also rebukes the poor, admonishing them to disregard wealth (lines 525–526; 539–540). After the exhortation to ask for daily bread, Jacob breaks into a brief doxology which reinforces the importance of the prayer that the Lord taught his disciples (lines 543–550). Following the doxology, he moves to the request for forgiveness.

FORGIVE US OUR DEBTS AND OUR SINS AS WE FORGIVE THOSE INDEBTED TO US

Jacob previously spoke of the forgiveness of humanity's debt in relation to sonship and baptism. He frames the discussion differently when meditating on the supplication "Forgive us our debts and our sins, Lord" (line 557). Jesus teaches the debtor exactly what to say to the creditor to erase the debt. The act of supplication opens the gates of God's justice for God's compassion to overflow onto debtors (lines 579–580). Without the suppliant asking, God's compassion would overstep His justice and thus Jacob is careful to safeguard the freewill of the suppliant and to hold God's justice and compassion in tension without contradiction.

God measures out forgiveness in accord with the suppliant's own ability to forgive (lines 581–582). In Jacob's travels he likely witnessed resentment and bitterness in many forms and his exhortation reminds those who pray this prayer to forgive before coming to ask for forgiveness. Bitterness takes on many forms and Jacob thus spends time addressing the individual causes for resentment in the listeners. The rich must forgive accounts and debts, but the poor have different griefs which are cloaked in the lie that poverty justifies their inner resentment; the poor have experienced hatred, persecution, violence and injustice. The prayer of the Lord admonishes the rich to alleviate the suffering of the poor and for the poor to search out every cause of grief and mete out forgiveness to the oppressor (lines 613–614; 625–628). After the prayer for forgiveness, Jacob again breaks into another brief doxology. These doxologies act like a refrain to remind the listener that the Lord's prayer is a sufficient petition for righteousness and daily need.

LEAD US NOT INTO TRIAL

In the homily, Satan always stands to oppose the prayer of the righteous (lines 657–658), of whom Job remains the quintessential example. Jacob repeatedly speaks of Job when discussing trial and temptation. As he examines the statement, "Do not lead us into trial," Job exemplifies all the righteous that are tested. Jacob has two other homilies on Job (Bedjan, homilies 155–156), the first of which was originally attributed to St. Ephrem while the second of which represents one of Jacob's lengthiest expositions on any Biblical character. In homily 155, Job is an example for the faithful put

forward as someone who has lost all and still remains triumphant.[12] Job is victorious in his battle with temptations[13] as one who exemplified perfect prayer.[14] Whenever Job would stand in his discipline of prayer, Satan would arise to oppose him.[15]

In the homily on the Lord's prayer, Jacob depicts Job as a victorious athlete (lines 661–668), one who was brought to a place of testing in which God took away all help from him. In homily 155, Satan had argued that Job only had confidence in himself and possessions and therefore God should abandon him without possessions or aid. In Jacob's retelling of Job's narrative, God steps back and abandons his servant to be tested.[16] In the Homily on the Lord's Prayer, God is compared to a spectator, watching the contest of those in battle (lines 691–92), yet Job's victory was seized by dependence upon God so that all victory would be attributed to Him (707–708). Thus, Jacob presents the quintessential trial as a battle of bloodshed, a contest in which two athletes battle to the death and the faithful are called to do so without divine aid. This is the prayer which the faithful are to pray not to enter. At this moment, those hearing may have wondered why God would bring them to a point of divine abandonment, for it seems utterly strange that the child of the divine Father should be abandoned. Jacob turns toward the audience in line 701 and as through the voice of Job he prays a prayer that answers the uneasy tension between provision and abandonment. He prays for God to have the victory (709–710), a reminder for those listening, that the victory belongs to God, the only one who can rightfully claim it.

DELIVER US FROM THE EVIL ONE

He continues the prayer in line 711, but Job fades to the background as Jacob's prayer now represents the prayer of all spiritual athletes. He urges God to have the victory and fame (711–721).

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[12] Paulus Bedjan, *Homiliae Selectae* V.186.20–21.

[13] Ibid., 185.1–2, 10–11.

[14] Ibid., 189.4–19.

[15] Ibid., 189.10–11; 232.18–21.

[16] Ibid., 192.13–14; 193.1–2.

This logically moves into the final supplication of asking to be delivered from Satan (lines 721–722). The final paragraph in the homily reveals Jacob's reason for the guided meditation: the ranks of demons seek to attack the faithful and the prayer of the Lord is sufficient to expel them (lines 729–732).

MAJOR THEMES

- The apostles extend the ministry of Jesus to illumine the dark world by the prayer that the Lord taught.
- Jesus teaches a prayer so that everyone has appropriate words to say in prayer to the heavenly Father.
- The Lord's prayer is a weapon in the fight with Satan's armies.
- God helps humanity with unseen angelic forces.
- Christians belong to a royal family.
- Christians are called to act in a manner worthy of their important family name.
- Christians are freed from their slavery to sin.
- Christians are to prepare a worthy abode for the Divine King and His kingdom.
- Earthly creation is to mirror the actions of heavenly creation.
- No one should seek for more than daily bread, for this is all that life requires.
- Forgiveness by God requires a request for such by one who has forgiven others.

OUTLINE

I. Proem: God Illumines Souls and Fills Mouths with Speech (1–56)
II. The Messiah is Restoring Creation through His Apostles (57–96)
III. Jesus Teaches His Disciples What to Pray (97–138)
IV. Our Father Who is in Heaven (139–226)
    a. Prayer is a Weapon in the Battle against the Evil One (139–192)
    b. Humanity has a Strong Father Helping in the Fight (193–226)
V. Hallowed be Your Name (227–342)

a. A Son is to Act Consistently with the Honor of his Father (227–274)
b. Humanity Needs Rescue from Satan's Captivity (275–326)
c. The Father Grants the Requests of His Children (327–342)

VI. Let Your Kingdom Come (343–420)
a. Summon the Kingdom (343–390)
b. Purify a Place for the King (391–420)

VII. Let Your Will be Done (421–470)
a. The World shall Mirror the Worship of Heaven (421–456)
b. The Prayer Outlines God's Will for What to Pray (457–470)

VIII. Give us Constant Daily Bread (471–542)
a. Daily Bread is Sufficient for Life (417–516)
b. The Prayer Rebukes Avaricious Requests (517–542)

IX. Interjectory Doxology (543–550)

X. Forgive our Debts as we Forgive our Debtors (551–628)
a. The Prayer Teaches How to Speak with the Divine Creditor (551–580)
b. Forgiveness Depends on one's Ability to Forgive Others (581–600)
c. Rich and Poor Must Forgive (601–628)

XI. Interjectory Doxology (629–632)

XII. Do Not Lead us into Trial (633–710)
a. Angels Watch over Frail Humanity (629–660)
b. The Ultimate Trial is God's Refusing Aid (661–710)

XIII. Deliver me from the Evil One (711–728)

XIV. Concluding Summary of the Lord's Prayer (729–750)

MANUSCRIPTS

This homily is contained in many more manuscripts than Bedjan collated. A desideratum for this homily would be a full critical edi-

tion of the text. The following list has been compiled from the illustrious work of Arthur Vööbus.[17]

Manuscripts Listed in Bedjan's Edition

Bedjan Number	Manuscript Number	Date[18]
L. 17,157	Br. Lib. Add. 17,157	565
R. 118	Vat. Sir. 18	XII
R. 117	Vat. Sir. 117	XIII
P. 196	Paris Syr. 196	XIV
P. 195	Paris Syr. 195	1469/70

Manuscripts Included in Vööbus, but not in Bedjan

Manuscript Name	Date [In Chronological Order]
Br. Lib. Add 14,584	VI/VII
Br. Lib. Add. 14,605	652/3
Sinai Katharinenkloster syr. 29	VIII
Br. Lib. Add. 14,515	893
Br. Lib. Add. 14,598	IX
Damaskus Patr. 12/13	1031
Damaskus Patr. 12/14	1031
Damaskus Patr. 13/14	1156
Diyarbakir Mār Ja'qōb 1/3	XII/XIII

[17] Arthur Vööbus, *Handschriftliche Überlieferung der Mēmrē-Dichtung der Ja'qōb von Serūg: Vol I Sammlungen: die Handschriften* (CSCO 344; Louvain: 1973); Arthur Vööbus, *Handschriftliche Überlieferung der Mēmrē-Dichtung der Ja'qōb von Serūg: Vol II Sammlungen: der Bestand* (CSCO 345; Louvain: 1973); Arthur Vööbus, *Handschriftliche Überlieferung der Mēmrē-Dichtung der Ja'qōb von Serūg: Vol III Die zerstreuten Mēmrē: die Handschriften* (CSCO 421; Louvain: 1980); Arthur Vööbus, *Handschriftliche Überlieferung der Mēmrē-Dichtung der Ja'qōb von Serūg: Vol IV Sammlungen: Die zerstreuten Mēmrē: der Bestand* (CSCO 422; Louvain: 1980).

[18] If only the century is known, it is indicated by Roman numerals.

Chicago Oriental Institute A 12,008	XII/XIII
Mingana syr. 546	1228/9-1301
Mard. Orth. 131	XIII
Mosul Mār Tūmā	XIII/XIV
Vat. Sir. 566	1472/3
Damaskus Patr. 3/15	1470/1
šarfeh Patr. 30	XV/XVI
Bodleian Library Syr. 135 (Oxford Poc. 404)	1641
Aleppo Orth. 112	XVII/XVIII
Vat. Sir. 543	1782
Mard. Orth. 133	XVIII
Rylands syr. 39	1905

Manuscripts from Vööbus which cannot be Dated

Markuscloster (SMC) 198

šarfeh Patr. 274

TEXT AND TRANSLATION

HOMILY 10: ON THE PRAYER WHICH OUR LORD TAUGHT HIS DISCIPLES, "OUR FATHER, WHO IS IN HEAVEN, LET YOUR NAME BE HALLOWED."

I. PROEM: GOD ILLUMINES SOULS AND FILLS MOUTHS WITH SPEECH

Son of God from whom all words abound,
grant me a word by which I might speak about You.
Master who came to become a brother to the slaves He released,
acquire me that I might sing pure praise to You with a loud voice.
To You belong messages and words and songs;
from Your [possession], Lord, accept praise from the lowly one.
To You, Lord, belong the mouth and words and even the tongue;
permit the mouth – however unworthy – to move [with] Your praise.
To You belong the mind and knowledge and even thought;
as the mind gazes at You, permit the mind to tell Your story.
To You belong the movements of the soul and even its thoughts;
permit the soul to behold your beauty and speak for You.
Grant me Your word, Word who became flesh,
with it I will speak about Your wonderful coming.
To us You came, with Your Father You remained–above and below;
heaven and earth are filled with You, Son of God.[1]
Fill my mouth with praise, as was said by You, "Open and I will fill it;"[2]
open it and fill it also lest what is idle be unleashed.
You are the One opening mouths closed shut for speech.

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[1] Cf. Arthur Adolphe Vaschalde, ed., *Three Letters of Philoxenus Bishop of Mabbôg (485–519): Being the Letter to the Monks, the First Letter to the Monks of Beth-Gaugal, and the Letter to Emporer Zeno* (Roma: Tip. della R. Accademia dei Lincei, 1902), 151.6.

[2] Ps 81:11.

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ཨཱཏྨ་བྷཱ་ཡཱཾ་ཀྲུ་ཏེ་ཀཱ་ཡ་ཏཱ་ཀ

ཤཱ་ཁཱ་ཨ་ཀ་ཏ་ཀ་ཤ་ཏ་ཀ་ཀ་ཀ

Indeed, who can open his mouth without You?
Once even a donkey spoke that all might know
that it is easy for You to grant speech even to livestock.[3]
Open my mouth, which I shut by the lawlessness of my hands,
to produce that which is most beautiful to You.
Open it and fill it, for You are the One opening everything closed;
by You shut mouths are opened to give praise.
Who, Lord, has opened a door of stone[4] in the wilderness
and from it rivers poured forth unto the great people?[5]
Who opened the dry bone which Samson seized
bringing forth from it a new channel for that one who thirsted?[6]

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[3] Num 22:28.

[4] So read with P. 195. Bedjan's text has, "… a door in a stone …"

[5] Num 20:11.

[6] Judg 15:19. MT reads: וַיִּבְקַע אֱלֹהִים אֶת־הַמַּכְתֵּשׁ אֲשֶׁר־בַּלֶּחִי וַיֵּצְאוּ מִמֶּנּוּ מָיִם וַיֵּשְׁתְּ וַתָּשָׁב רוּחוֹ וַיֶּחִי עַל־כֵּן | קָרָא שְׁמָהּ עֵין הַקּוֹרֵא אֲשֶׁר בַּלֶּחִי עַד הַיּוֹם הַזֶּה (And God struck the hollow place which was in Lehi and from it came water and he drank and his spirit was refreshed and he lived. Therefore its name is called 'Ein-Haqqoreh, which is in Lehi until this day).

There are two Greek versions of this text. The Lucianic and Origenic versions read, καὶ ἤνοιξεν ὁ θεὸς τὸ τραῦμα τῆς σιαγόνος, καὶ ἐξῆλθεν ἐξ αὐτοῦ ὕδατα, καὶ ἔπιεν, καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, καὶ ἀνέψυξεν. διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτῆς Πηγὴ ἐπίκλητος σιαγόνος ἕως τῆς ἡμέρας ταύτης. ("And God opened the wound of the jawbone and waters came out of it and he drank and his spirit returned to him and he was refreshed. Because of this, its name was called, 'The spring of the appointed jawbone' until this day." Codex Vaticanus reads, καὶ ἔρρηξεν ὁ θεὸς τὸν λάκκον τὸν ἐν τῇ σιαγόνι, καὶ ἐξῆλθεν ἐξ αὐτοῦ ὕδωρ, καὶ ἔπιεν, καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτοῦ, καὶ ἔζησεν. διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτῆς Πηγὴ τοῦ ἐπικαλουμένου, ἥ ἐστιν ἐν Σιαγόνι, ἕως τῆς ἡμέρας ταύτης. ("And God burst open the reservoir which was in the jawbone and from it came water and he drank and his spirit returned to him and he lived. Because of this its name was called, 'Spring of prayer which is in the jawbone,' until this day."

TgJ reads, וּבַזַע יְיָ יָת כַּבָּא דִבלוּעָא וּנפַקוּ מִנֵּיה מַיָא וּשתִי וְתַבַת רוּחֵיה וַחְיָא עַל כֵּן קָרָא שְׁמַה עֵינָא דְאִתְיְהִיבַת בְצִלוֹתָא דְשִׁמשׁוֹן הָא הִיא קָיְמָא בְלַחִי עַד

ܟ ܒ ܗ ܕ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ

Who has opened the pitcher and horn[7] in the widow's house
and provided satisfaction at a time of famine with a great miracle?[8]
By You, all closed doors were opened:
the eyes of the blind, the ears of the deaf, and the mouths of the mute,
the blind to see, the deaf to hear, the mute to speak –
so also for me – open my lips to speak.
Open also [my] ear to hear your story prudently,
for You are the key and by You all creation is unlocked.
Let [my] soul perceive You, for in perceiving You, it is illumined by You;
and illumined by You, it proclaims You clearly.
The world has darkened all whom it bound with pleasures
and one is illumined by You when gazing at You affectionately.[9]
Humanity's eye has no light by which to be illumined
but if clear, it is a receptacle of light.[10]
It either receives light from the sun or from fire,[11]
and when it has received [the light], [the light] is [the eye's] and [the eye] is [the light's].[12]
So also, Lord, is the soul when it has perceived You,
it receives a word from You and goes forth to proclaim Your story.
Although unillumined, when it gazes at You, it is illumined by You

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[7] There may be a play on words as the horn (*qarna*) of Judges 15:19 is the same word for "horn" in 1 Kgs 17:12.

[8] 1 Kgs 17:12.

[9] Cf. Paulus Bedjan, ed. *Homiliae Selectae Mar-Jacobi Sarugensis*, IV:827.11–12.

[10] This is a common image in the theology of different Syriac-speaking theologians. Cf. Sebastian Brock, *The Luminous Eye: The Spiritual World Vision of Saint Ephrem* (Kalamazoo, Mich.: Cistercian Publications, 1985), 39–40.

[11] L. R. 118 "light".

[12] Given that the Syriac text of line 46 only contains masculine and feminine pronouns, I have attempted to clarify the possession and possessor in this line.

ⲙⲁⲣⲓⲁ ⲡⲉ ⲡⲉϥⲥⲱⲧⲏⲣ ⲛⲓⲙ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉϥⲣⲁⲛ ⲙ̀ⲡⲓⲣⲱⲙⲓ

and by You it perceives You and speaks richly about You.
The eye cannot even see the sun without it,
it grants [the eye] light to see it affectionately.
It gazes at [the eye], and even clothes [the eye] with brightness,
and by that brightness it is illumined to see all creation.
Gaze at the soul even as the sun gazes at the eye,
and by You it will be clothed with light to speak about Your revelation.

II. THE MESSIAH IS RESTORING CREATION THROUGH HIS APOSTLES

Come here, mind, see the Messiah standing
amidst the assemblies, resembling the Gihon, full of compassion,
coursing and overflowing with all manner of healing for the afflicted,
and the land of Judah is flooded by it and its remedies.[13]
Abounding mercy flows from it like a deluge
and it floods – destroying diseases and pains.
By it the blind saw, the deaf heard, the dead lived,
and by it the whole land of darkness was illumined.
All who happened upon it partook of its salves and then it would pass by,
and for all who came, it gave aid and then would go by.
By Him the fallen arose, the exiles returned, the hungry were satisfied.
For this [reason] He came: to raise up the ruins of the world.
He went about on the earth to uproot thorns from [their] places

[13] Cf. Paulus Bedjan, ed. *Homiliae Selectae Mar-Jacobi Sarugensis*, III.401.3; G. Olinder, *Jacobi Sarugensis: Epistulae Quotquot Supersunt* (Louvain: Peeters, 1937), 83.2–4.

ⲁⲩⲱ ⲙⲡⲉⲓ ⲛⲓⲙ ⲉⲧⲙⲁⲣⲉϥⲥⲱⲧⲉⲙ ⲛⲁⲩ

and to sow peace where the serpent ravaged.[14]
He chose for Himself apostles to send to the regions
by which He might bring all creation to His Begetter.
The sun – the Messiah – raised up twelve hours
to amass one daytime of brilliant light:
twelve steps in which the sun rises and sets
and its dawn spreads over the darkest regions.
Twelve rays from the sphere of righteousness
have gone out like lightning after darkness has covered the earth.
From the world He took twelve men reputed to be
transparent, simple, and also upright and without evil.
He chose neither wealthy, nor wise hunters,[15]
for the way of the Son does not seek wisdom.
To subdue the world's wealth and its wisdom,
He chose the simple to bring forth his proclamation to the earth.[16]
They loved Him, grasped Him, and clung to Him;
they were illumined by Him and united to Him and enriched by Him.
They had forsaken the world and followed Him because of His love;
they despised possessions to acquire Him affectionately.
They abandoned family: sons, brothers, and even fathers,
dwelling and tribe – and went with Him according to His will.
They heard His word, everything He said, as He said [it],[17]
for without it they would not have perceived how to walk.
He taught them neither to acquire gold nor silver,[18]
so they snatched up His commandment as a valuable[19] possession.

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[14] Cf. Gen 3:18.
[15] Cf. Matt 4:18, Peshitta.
[16] Cf. 1 Cor 1:21–28.
[17] Cf. Matt 10:37–38; Luke 14:26–27.
[18] Cf. Matt 6:19.
[19] Literally, "Great".

ܐܬܝܗ ܗܢܐ ܕܠܐ ܒܫܬ ܥܡ ܫܢܐܐ ܀
ܕܐ ܟܐ ܗܟܬܫܐ ܒܪܒܐ ܐܐ ܠܠܐܘܐ:
ܒܐܥܐ ܫܐ ܕܫܐ ܥܟܐ ܙܝ ܐܟܒܐ ܀
ܥܐܥ ܥܢܢܐ ܥܠܠ ܟܐ ܐܬܐ ܐܘܐ ܐܐܥ:
ܬܢܟܗ ܬܥܒ ܫ ܐܥܐ ܒܢܐܐ ܒܐ ܀
ܐܘܐܥ ܒܩܟ ܒܐܥܐ ܐܟܐ ܥܐ ܢܐܐ:
ܐܟ ܥܐ ܒܫܐ ܥܠܘܐ ܫܥܩܐ ܀
ܐܘܐܥ ܙܫܬ ܥ ܐܥܢܐ ܒܘܠܐ:
ܠܠ ܟܐ ܐܐ ܐܟ ܐܐ ܥܐ ܀
ܒܠ ܐ ܐ ܐ

He taught them not to be anxious [about] what to say,[20]
so they sought not to speak except by Him.

III. JESUS TEACHES HIS DISCIPLES WHAT TO PRAY

They said to Him, "Lord, teach us to pray"[21]
lest prayer ever be spoken without Him.
They were also bringing down from the Word something for natural [man],
for they cannot live except by His possession alone.
He commanded them not to be anxious to speak before judges,[22]
and they added those [words] to His commandment.
They had prepared themselves neither to speak before His father nor before Him
with prayers prepared without Him.
They said to Him, "Lord, teach us to pray,[23]
lest we even raise prayer to Your Father except by You."
The disciples asked Him to teach them to pray –
the loving request clearly pleased the Son of God.
And the great Scribe began to teach the partakers of His mystery
how it is fitting to pray when they pray.
Lest riches be mentioned in prayers,
He composed those things that are necessary in the prayer He taught them.
Indeed, first He commanded that when they pray
riches should not be mentioned by them.[24]

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[20] Cf. Matt 10:19.
[21] Luke 11:1.
[22] Matt 10:19; Mark 13:11.
[23] Luke 11:1.
[24] Cf. Matt 6:19.

95 ولا تارڤم وەو هنا بعكڤ أكه أنم:
ملا حتم كعطكڤ ألا ا حه٭
أمنم وەو كه أكه كم هنم كعرڪئه:
ؤاملا ركماا بعكڤ هعمأەم هم حكحبۆەوه٭
هسڵم وەو أه هم هكماا ؤاسم كعسنا:
100 ەاألا ا كه ؤمكه كحئەو لا ئسم ەـەە٭
217 ولا تارڤم وەو كعطكڤ مبم ؤسثا:
ڤقب أنم ەاەهەو ەئم كلا ڤەمبۆه٭
ولا بعكڤ وەو لا مبم أڪەو أملا مبهەوم:
ڪرڪڤاا هم حكحبۆەوه ألڵئحو وەو٭
105 أكه كم هنم كعرڪئه أمنم وەو كه:
ؤاملا ركماا ترس ز أڪم ألا هنب٭
هاكو أحعتزا ئكه أنم كعرڪئه:
ەنەؤزا هعزا هاكبو شەنا حكز أكماه٭
ەهنم ئكه هعزا ؤنا كحتت زاؤه:
110 ؤاسڪ ؤؤم كعرڪئه ها ؤهرڪم٭
ولا ئەڤكڪ ئڵئتاا ڪرڪڤاا:
هكم ؤاحتئ هم ڪرڪماا ؤاكه أنم٭
هبهڵئم كمز ڤقب أنم وها ؤهرڪم:
لا ئەڤكڪ ئڵئتاا هم زاؤەه٭

He taught them with care to not make lengthy prayers[25]
lest prayer languish by lengthy speeches.
[In] this message, by which He continues to speak to me,
the beautiful prayer which our Lord taught is disclosed.
And the message seeks a hearing cleared of all evils
and friendship with the Lord – the culmination of good deeds,
and love – the great bond of faith.[26]
And among these the message is pleasing to the hearers.
Surely in the message are all the highest virtues;
if the hearer does not love Him, it does not please him.
The prayer the Son of God taught the partakers of His mystery
becomes clear to you when you listen affectionately.
The disciples asked [Him] to teach them to pray;[27]
since He knew what was right, they asked Him – He did not deny them.
Therefore, when you pray, pray,
"Our Father, who is in heaven, let Your name be hallowed[28] even though it is holy.
Let also Your kingdom come to us[29] from its realm,
and also let Your will exist on earth just as in heaven.[30]
Give us constant daily bread,[31] from Your storehouse,
and forgive our debts and pardon our sins, just as we have forgiven.[32]

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[25] Matt 6:7.

[26] Col 3:13, Peshitta.

[27] Luke 11:1.

[28] Matt 6:9.

[29] Matt 6:10.

[30] Matt 6:10. Note this follows the Peshitta rather than the reading of the Diatessaron or Curetonian Gospel text.

[31] Matt 6:11, Curetonian Gospels.

[32] Matt 6:12. This reading conflates the version of Matt 6:12 with Luke 11:4.

ولا تدوقم هه ركملا لكه حرمنملا:
ولا هم قلا لقسملا ركملا لصفه۞
هنا مامزا هممف كد ه كممكنك:
ركملا هلملا ولكه هنر همؤسا ه۞
هنا مامزا همزا همقا هم كتعلا:
هؤسمم هنزا ولمنه هما همفنتلا۞
218 هشما هوئه سما ولا هومنئملا:
هسنم هكم همف مامزا ر همفقنا۞
لكه لم ه حمامزا كنئم همقتا تقا:
ل همفنا لا قشم كه لا همف كه۞
ركملا ولكه كتب اؤوه ن لكنا:
همهمما كم ل همم لم متحلملم۞
نكه لئم كمركئه هلحه لحمتبا:
هوبب هنا همفنز هلكههم لا طلا لئم۞
هنا كم ركه لؤم هنا ومركم:
اؤم وممنا نمهبم همم لم واه مبم۞
لالا حنل اه هحنفلم هم ن ولمنه:
اه زمنب تهتا كاولا لم وممنا۞
هه ك كمنا اهنا وهنا هم ه كلم:
همنمم متفم هشما سلهؤم لم ومحمم۞

And do not bring us into temptation,[33] for we are weak,
but deliver us from the evil one, for Your power is great.
For Yours is the kingdom and the power,
and also the authority with glory forever, amen."[34]

IV. OUR FATHER WHO IS IN HEAVEN

[Prayer is a Weapon in the Battle against the Evil One]

In prayer the Son of God has fashioned a great weapon
and has allowed His disciples to resist the slanderer's contest.
The myriads of prayers which one could pray
the Son of God has summarized in ten words.
To Him belongs the force of all the supplications of all who lack;
in this small prayer He bound it and committed [it] to His apostles.
By that first word, "Our Father," which He taught us to call out,
all the power of the enemy is stayed.
Indeed, our Commander knows our enemy,
how insolent [he is], and how he hates humanity,
and how he envies, and makes war, and destroys,
and brings destruction wherever he is able to conquer.
[He is] diligent for destruction, dedicated to injury, a lover of evil,
killing is easy for him; rousing strife, he takes pleasure in bloodshed.
A master of the sword, he remains vigilant in the contest during the battle,
and as soon as one arises in prayer, he arises against him.

[33] Matt 6:13.

[34] Matt 6:13, Peshitta. This passage contains quotation mixed with exegetical commentary mixed into the quotation.

ܐܚܬܥܬܐ ܠܐ ܐܟܟ ܐܡܣܟܬ: 135
ܐܠܐ ܩܝ ܐܝܕ ܡܢ ܨܥܐ ܘܙܐ ܐܘ ܫܟܘ܀
ܡܟܐ ܘܐܟܘ ܐܘ ܡܚܟܬܐ ܟܝܚܙܐ:
ܐ ܬܡܚܟܐ ܟܡ ܐܡܬܣܐ ܚܬܚܬܡ ܐܡܡ܀
ܐܡ ܙܐ ܙܐ ܡܢ ܟܟܐ:
ܟܘ ܫܐ ܘܐ ܚܬܐ ܘܐ ܐܡܣܡ: 140
ܟܡܬ ܡܚܬ ܡܢ ܐܡ ܟ ܐܟܐ܀
ܟ ܫܐ ܘܐ ܚܬܐ ܘܐ ܐܡܣܡ: 219
ܟܐ ܫܐ ܘܐ ܚܬܐ ܘܐ ܐܡܣܡ:
ܚܐ ܟܐ ܙܬܐ ܡܬܐ ܟܡܣܬܘ܀
ܚܐ ܡܘܐܐ ܡܟܐ ܘܐ ܟܐ ܢܐ ܐܡ: 145
ܚ ܡܟܐ ܫܟ ܘܚܬܘ܀
ܙ ܫܟ ܟܢ ܒ ܐ ܟܐ ܟܚܬܘ:
ܘܨܐ ܫܡ ܨܐ ܐ ܨܐ ܡܢ ܟܚܬܫ
ܨܐ ܒܡ ܨܐ ܡܢ ܨܐ ܡ:
ܨܐ ܐ ܘܡܡ ܐ ܘ ܚ ܫ ܚ ܘ ܐ ܘ ܐ ܚ ܘ 150
ܡ ܠܐ ܚ ܐ ܟ ܙ ܡ ܨ ܐ ܡ:
ܐ ܟ ܐ ܘ ܐ ܡ ܐ ܘ ܐ ܡ ܐ ܘ ܐ ܡ

And would that every suppliant discover when praying
[how] he has shut his mouth by lawlessness – such that he cannot pray.
[The enemy] hates prayer and entangles it and disturbs it
and tramples it; and if it proves easy for him, he would prevent it.
Spears and arrows do not frighten someone stripped (of armour),
as much as prayer frightens the Evil One, and he hates to see it.
Because of this he rouses thoughts which are unprofitable
and disturbs the soul with anxiety over all sorts of affairs.[35]
He sprinkles his refuse upon [one's] thought lest it be clarified –
so that by any means prayer might cease from purity.
When a person is about to pray, he (i.e. Satan) stands there
and looks to see where the movements of his soul incline.
And when he sees the person filled with both anguish and discernment,
and worthily arising to request compassion shamelessly,
he (i.e. Satan) cunningly and insinuatingly devises how to, and by what means, he (can) disturb
as to how and by what [manner the enemy] disturbs his soul from supplication.
And [the enemy] sets this or that which is greatly impious into his heart
and impedes that suppliant lest he pray again.
And when he has placed wicked thoughts inside the mind,
he returns to cause that one remorse for all the evils he thought.
And with grievous thoughts he rebukes him
and reproves him, [saying], "Why do you think these things?"
And [the enemy] tramples him and silences him from supplication,
for although having done no wrong, he suffers as one having done wrong.
Because of that suffering, prayer – which was beloved – will desist,

[35] Cf. Paulus Bedjan, ed. *Homiliae Selectae Mar-Jacobi Sarugensis*, IV:821.5–6.

ܐܟܬ ܡܢܝ ܠܐ ܐܡܪܬ ܐܢܐ ܐܡܪ̈ܐ:
ܡܢ ܐܢܐ ܒܝ ܒܝܬ ܐܒ̈ܗ̈ܬ ܘܠܐ ܪ̈ܥܝܐ ܐܢܐ̣
ܡܬܠ ܟܠܐ ܐܢܫ̈ܐ ܒܝ ܐܡܝ̈ܢ:
ܐܢܐ ܒܝ ܡܦܩ ܒܝ ܡܢ ܐܟܬ ܒܝ ܘܠܐ ܐܢܐ̣
ܫܩܠ ܟܝܠ ܠܐ ܐܫܬ ܒܝ ܠܐܡ ܐܡܫ:
ܐܡ ܐܡܫ ܟܠܐ ܒܝܬ ܡܢ ܡܬܩܠ ܐܢܐ̣
ܒܝ ܐܢܐ ܒܝ ܐܡ ܐܢ ܐܡ ܐܢ ܐܡ ܐܢ

for unless it desists, it grieves the slanderer.
Would that mortal [man] not fear to see death
as much as he fears to see [his] prayer before God.
[The enemy] does not distance himself from where that one is praying
until he sees where he is going after [his] supplication.
[The enemy] also troubles him by the evil world's affairs,
and when his mind accords with it, he has captured and taken it [with him] and departed.
And if the soul – being more pressing than [worldly] affairs – happens upon [the enemy],
he mocks it and also reminds it of something important to do.
He even whispers[36] about that important matter, "It is prayer";
whether or not it is accomplished, the prayer fails.
Whoever approaches for prayer stands in a contest,
and Satan also stands with him to do [him] harm.

[Humanity has a Strong Father Helping in the Fight]

The prophet saw Joshua the priest, son of Jozadak,
who was praying in the holy of holies before the Lord.[37]
And he saw Satan standing at his right,
seeking to cast down the spirit of the priest in the house of God.[38]
And he was seeking to disturb that high priest's supplication;
and had that messenger not prevented him,[39] [the evil one] would have disturbed him.
The evil one has this propensity toward those who pray:

[36] Literally, "Makes insinuation".
[37] Zech 3:1.
[38] Zech 3:1, Peshitta.
[39] Zech 3:2.

ܘܐܡܪܘ ܠܗ ܠܐܒܪܗܡ ܐܠܐ ܐܝܟܐ ܀ 180
ܐܟ ܗܠܐ ܠܐ ܫܡܥ ܐܢܐ ܬܫܐ ܡܐܐ:
ܐܦܠ ܫܡܥ ܬܫܐ ܪܟܝܐ ܥܡ ܐܟܐ ܀
ܐܠܐ ܡܢܫ ܒܝ ܕܒܪ ܐܢܐ ܘܐܪܡܠ:
ܒܪܐ ܬܫܐ ܐܦ ܒܩܠ ܒܟܝܐ ܀
ܐܘ ܥܟܫ ܟܐ ܒܪ ܫܡܪܬܐ ܘܟܠܐ ܡܐ: 185
ܐܢ ܡܫܐ ܐܝܟ ܐܢܐ ܥܒܕ ܐܢܬ ܀ 221
ܐܠ ܩܝܡ ܐܢ ܐܡܐ ܬܫܐ ܒܫܡܝܐ ܒܝ ܫܡܪܬܐ:
ܡܢ ܗܝ ܐܢ ܐܝ ܫܡܥ ܟܐ ܘܗܘ ܐܫܬܘ ܀
ܐܢ ܡܢܐ ܟܐ ܠܐ ܐܡ ܗܘ ܗܘ ܘܪܟܝܐ ܥܡ ܟܠ:
ܐܠ ܫܡܥܢܐ ܐܠܐ ܪܟܝܐ ܐ ܟܠܠܐ ܀ 190
ܒܪܐ ܐܡܪ ܐܡܐ ܘܐܬܐ ܟܡܪܟܐ:
ܡܟܐ ܐܡ ܐܢ ܐܝ ܐܡܐ ܟܡܫܝܟ ܀
ܐܡ ܥܡ ܐܡܐ ܘܐܬ ܟܡܪܟܐ:
ܘܡܪܐ ܥܡ ܟܡܫ ܟܐ ܐܟܐ ܀
ܐܟܐ ܒܝ ܐܡ ܒܒܐ ܟܐ ܐܡ ܡܫܐ: 195
ܐܟܐ ܒܝ ܐܡ ܒܒܐ ܟܐ ܐܟܐ ܀
ܐܟܐ ܒܪ ܐܘ ܟܐ ܘܐܟܐ ܐܚ:
ܐܠ ܟܐ ܠܐ ܟܟܝ ܐܘ ܡܠܐ ܀
ܐܟ ܟܒܐ ܐܢ ܟܐ ܟܡܐ ܒܪ ܘܡܪ:

he will accuse them in the house of God if he is able.
Because of this, in that prayer's first word
which our Lord taught, He charged his apostles to call out, "Our Father."[40]
And as soon as you approach to pray, you shall say, "Our Father",
so that the evil one who wages war with you hears who your Father is,
lest he come in his tyranny at the beginning of the contest,
unaware that you have a Father above in heaven,
and [lest he] scorn you as a weak family, waging
war with you and shaming you in his tyranny.
Because of this, you learned to call the Father, "Our Father,"
that he might know from the beginning who your Father is.[41]
As soon as he hears that you have a Father above in heaven,
he is disturbed by it; and when he fights, his foothold is shaken.
You resemble a weak child having a strong father,
who when fighting, calls his father to the fight.
And his enemy, as soon as he hears him calling his father,
he rushes to leave, for he is weaker than the strong man.
So also, you are directed to call out, "Our Father,"
that the evil one might flee as soon as he hears who your Father is.
"Our Father who is in heaven, let your name be hallowed,"[42] you are to say to Him;
let us be hallowed for your name is in us – make us holy, Lord.
Your name was designated for us, for Your sake let it be hallowed in us;
You are holy, let Your name be hallowed in us wretches.
The prayer which the Son of God taught is full of wealth,
and by it you know who and of what importance you are.

[40] P. 195, "To summon the Father".
[41] P. 195, "He will have known"; P. 196, R., "It is known".
[42] Matt 6:9.

ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ 200
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ 205
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ 222
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ 210
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ 215
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ 220
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ
ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܘܐܢ

It teaches you that you have a great king as a father
and your soul is honored according to the status your dust has attained.[43]

V. HALLOWED BE YOUR NAME

[A Son is to Act Consistently with the Honor of his Father]

The son of God descended from on high–He became man
and from the depth He raised you up to become a son to God.[44]
He became your brother inside the womb filled with holiness,
and made you His brother inside the womb of baptism.[45]
Although God, He became man for your sake,
that although man, you might become a son to God with Him.[46]
Although a rich man, He was impoverished for your sake,
that you – poor man – might acquire wealth[47] for His sake.[48]

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[43] Cf. D. Alphonsi Mingana, ed., *Narsai Doctoris Syri: Homiliae et Carmina* (2 vols; Mosul, Iraq: Seminario Syro-Chadaeo Mausiliensi, 1905), 1:268.8–18.

[44] Cf. E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519* (London: Asher & Co. Publishers, 1894), 1:261.2–262.4, 21–263.5; cf. Arthur Adolphe Vaschalde, ed., *Three Letters of Philoxenus Bishop of Mabbôg (485–519): Being the Letter to the Monks, the First Letter to the Monks of Beth-Gaugal, and the Letter to Emporer Zeno*, 151.13–152.2.

[45] Cf. G. Olinder, *Jacobi Sarugensis: Epistulae Quotquot Supersunt*, 119.26–120.4.; Cf. Arthur Adolphe Vaschalde, ed., *Three Letters of Philoxenus Bishop of Mabbôg (485–519): Being the Letter to the Monks, the First Letter to the Monks of Beth-Gaugal, and the Letter to Emporer Zeno*, 151.11–13.

[46] Cf. 2 Pet 1:4; Cf. St. Athanasius, *De Incarnatione,* 54:3.

[47] R. 118, P. 196, "his wealth".

[48] Cf. Phil 2:7–8; I.B. Chabot, ed. *S. Cyrilli Alexandrini, Commentarii in Lucam* (CSCO 70; Leipzig: Otto Harrassowitz, 1907), 284.3–19.

ܗ ܩܕܡܐ ܟܝ ܐܡܪ ܟܝ ܐܝܟ ܩܕܡܐ ܙܝܢ׃
ܘܢܟܐ ܢܥܒ ܒܠܒܐ ܕܚܫܒܐ ܕܠܗ ܫܡܫ׀
ܟ ܐܟܐ ܫܡ ܡܢ ܙܒܐ ܕܐ ׃ܟܢܥܐ
ܘܡ ܟܝ ܟܬܒܐ ܐܒܪ ܗܕܐ ܠܐܟܐ׀
ܕܐ ܟܝ ܐܢܐ ܡܢ ܟܝ ܟܢܐ ܩܕܫ ܩܕܝܫܐ׃
ܘܟܒܪ ܐܢܒܐ ܡܢ ܟܝ ܟܢܐ ܒܩܕܡܝܐ׀
ܐ ܟܢܥܐ ܡܟܟܡ ܟ ܐܟܐ ܐ׃
ܒܗܕܐ ܟܩܕ ܗܕ ܠܐܟܐ ܟ ܟܢܥܐ ܐܝ׀
ܐܗܒܟ ܐ ܟ ܟܠܙܐ ܐ ܡ ܡܟܟܡ׃
ܙܐܝ ܡܟܒܠ ܐܡܠ ܟܗܐܙ ܡܟܟܡ׀

223

He made you a son to God with Him inside the water,
that although an only child, He might gain brothers by a second birth.[49]
Because He also became a man by a second birth,
by that second begetting He also made you a son to God.
And lest you forget who your Father is when you pray,
He taught you to call out "Our Father, who is in heaven," at the beginning of your supplication,
so that your soul shall be honored with the commemoration of a great family
and your enemy shall fear since you have a powerful father.
For if he derides you because of Eve, your mother,
he will be in constant fear of your bearer, baptism.
And if he threatens to bind the lowly son of Adam,
he will tremble in hearing that you have a Father above, in heaven.[50]
And [though] he could conquer you in his tyranny when he fights with you,[51]
His foot will tremble in the contest because of your Father.
He will fear you because of your Father who is stronger than him,

[49] Cf. E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519*, 1:342.10–16. Philoxenus delineates three births: 1) from the womb, 2) as a son to God by baptism, and 3) from carnal life to the spiritual by a birth of the free-will.

[50] Cf. G. Olinder, *Jacobi Sarugensis: Epistulae Quotquot Supersunt*, 263.15–18.

[51] The contrast here is of the Evil One fighting *you* vs. fighting the Father.

235 ܗܢܐ ܠܐܠܗܐ ܚܝܒܟ ܒܟܠ ܒܝ ܡܬܐ׃
ܘܒ ܫܡܫܐ ܗܘ ܢܚܢܐ ܐܬܐ ܚܡܝܐ ܘܐܘܪ֗
ܒܟܘ ܘܐ ܐܝ ܒܝ ܚܡܝܐ ܘܐܘܪ ܗܘܐ ܚܢܢܐ׃
ܚܠ ܒܟܠ ܚܝܒܟ ܗܢܐ ܠܐܠܗܐ֗
ܒܟ ܒܚܠܝܐ ܘܐܘܪ ܚܝܒܟ ܗܢܐ ܠܐܠܗܐ׃
ܒܝܠܐ ܐܠܗܐ ܒܟ ܐܒܐ ܗܐ ܘܡܪܝܟܐ׃
240 ܐܒ ܘܚܒܐ ܐܚܒ ܐܢܐ ܚܢ ܒܢܐ֗
ܘܢܒܗ ܐܐܘ ܒܟ ܒܗܘܢ ܘܫܒܐ ܙܒ׃
ܒܚܒܝ ܢܫܐ ܐܐ ܐܝܟ ܐܐ ܫܐ ܫܐ ܐܒ׃
ܙ ܒܠ ܐܝ ܒܟ ܒܟܠ ܫܐ ܘܐܐ ܐܒ׃
ܢܒܩ ܢܫܐ ܐܐ ܒܐ ܘܐܟ ܒܒܘܐ׃
245 ܙ ܒܪܘ ܘܟ ܢܒ ܒܒܐ ܢܒܩ׃
ܢ ܐ ܒ ܒܒ ܘܐ ܐܐ ܟ ܐܐ ܟܒ׃
ܒ ܘܒ ܒܐ ܟ ܒ ܢ ܟ ܐ׃
224 ܐ ܢ ܩ ܟ ܟ ܘ ܟ ܒ׃
ܢ ܐ ܒ ܒ ܟ ܒ ܒ׃

and you shall always strive to produce good deeds.
And you should flee from affairs which are not fitting,
since God is your Father – filled with the choicest things.
You shall be pure and without blemish because you are a son[52]
and you shall turn aside, passing evil things by because of your Father,
lest He come to reproach because of you when you sin –
He who was pleased to become your Father, despite knowing you.
Inspect how you call out, "Our Father", in the inner sanctuary,[53]
and purify your soul for His sake lest He come to reproach.[54]
Behold, you have ascended to great honor because of Him,
let Him not come to great reproach because of you.
You are honored in Him; if you are discerning, He will not be disgraced by you.
Preserve[55] the Father's honor, for it (i.e. honor) is great, and you will be honored by Him.
For that reason our Lord taught you to call to the Father, "Our Father",
for a very important family demands a good name.

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[52] Cf. Theodore of Mopsuestia, *Commentary of Theodore of Mopsuestia on the Lord's Prayer and on the Sacraments of Baptism and the Eucharist* (WS 6; ed.. Alphonse Mingana; Cambridge: W. Heffer & Sons Limited, 1933), 131.24–26; Louis Leloir, ed., *Saint Éphrem*, *Commentaire de l'Évangile Concordant Texte Syriaque (Manuscrit Chester Beatty 709) Folios Additionnels*, §16a.3–4.

[53] *bēt ḥūsāyā* only occurs in 1 Kgs 6:5, but presumably refers to the place housing the altar by synechdoce.

[54] Cf. Louis Leloir, ed., *Saint Éphrem*, *Commentaire de l'Évangile Concordant Texte Syriaque (Manuscrit Chester Beatty 709) Folios Additionnels*, §16a.12–13.

[55] P. 195 R. 117 has *ṭar* rather than *ṭūr*. Read with the variant.

ܐܝܠ ܠܡܫܟ ܠܗܘ ܕܚܘܡ ܥܩܬܗ܀
ܗܘ ܚܕ ܡܢ ܡܐ ܕܐܬܪܗ ܘܠܐ ܥܩܒܘ:
ܟܠ ܘܠܟܗ ܠܟܘܡ ܐܡܪ ܘܐܛܠ ܥܒܕܗ܀
ܠܗ ܘܐܡ ܐܠܐ ܕܥܒܕ ܟܠ ܘܐܡ ܐܝܠ:
ܗܦܟܠ ܗܟܡ ܡܢ ܕܬܥܒ ܡܟܟܘܡ܀
ܘܠܐ ܒ ܡܠܟ ܪܟܢ ܟܗ ܡܟܟܡ:
ܗ ܘܥܩ ܟܗ ܬܗܐ ܐܡܪ ܒ ܡܒ ܟ܀
ܣܡ ܘܟܥܢ ܡܢܟ ܐܡ ܟܠ ܫܥܡ:
ܙܟܟ ܬܥܡ ܡܟܟܗ ܘܠܐ ܪܟܢ܀
ܗ ܠܡܢ ܘܛ ܟܥܟ ܐܝܠ ܡܟܟܗ:
ܠܐ ܬܠܐ ܗ ܟܪܢ ܘܛ ܡܟܟܡ܀
ܟܗ ܡܢ ܐܝܠ ܠܐ ܬܪܢ ܟ ܐ ܩܢܥ ܐܝܠ:
ܟܘ ܐܡܢ ܠܛ ܒܢ ܗ ܟܗ ܡܢ ܐܝܠ܀
ܟܠ ܗ ܡܙ ܐܟܡ ܘܐܡܢ ܠܛ ܐܡ:
ܘܟܥ ܘܛ ܡܟ ܐܟ ܥܡ ܥܩܢ܀

250

255

260

By this[56] you call God, "Our Father".
Be concerned with pleasing God as[57] a son.
That your enemy might be shaken by you, He taught you how
you should call out, "Our Father" to the Father whose name shakes
creation.
[It is] an encouragement for you as you learn who your Father is
and a terror for that one who hears that you have a powerful Father.
He desired to establish you upon a baptismal birth,
reminding you that you were born spiritually,
so that you would have great hope toward God,
who became your Father – and you, His son, by a second birth.

[Humanity Needs Rescue from Satan's Captivity]

You shall summon the Father when you pray to come [and] release
his sons who were subjugated to the accuser long ago.[58]
You are to say to Him, "I was held utterly captive, and sold,
and became a slave, and was held captive in foreign lands.
Sin purchased me and I fell from freedom,[59]
and was led from You, and became a slave to futility.[60]
The evil master I acquired subjected me to a harsh yoke
and now torments me in slavery filled with all manner of suffering.
I was purchased, Lord, how can I return to freedom,
for[61] I myself went along with [that] evil master willingly?[62]

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[56] I.e. Having a good name.

[57] P. 195, "in the way of"; L., "as one who is"; R. 117, "because [you are]".

[58] Cf. D. Alphonsi Mingana, ed., *Narsai Doctoris Syri: Homiliae et Carmina*, 1:117.12–118.3; 119.6–12; 120.6–8; 121.20–21; 123.9–11; 124.15–125.1; 2:356–368.

[59] Cf. Louis Leloir, ed., *Saint Éphrem*, *Commentaire de l'Évangile Concordant Texte Syriaque (Manuscrit Chester Beatty 709) Folios Additionnels*, §16a.4–5.

[60] Cf. Rom 8:20.

ܗܢܘ ܘܗܘܐ ܒܟܗ ܠܠܐܘܐ ܐܟܡ ܡܢܡ: 265
ܐܐܪܟ ܐܚܩ ܐܡ ܗܐ ܘܗܘܡ ܕܐ ܠܠܐܘܐ۞
ܘܪܫ ܗܢܘ ܟܚܢܒܘܢ ܐܚܟܘ ܘܐܡܟ:
ܐܡܙܐ ܐܟܡ ܠܠܐܐ ܘܚܩܗ ܗܪܫ ܬܬܡܐ۞ 225
ܟܘ ܟܗܟܐ ܒ ܡܟ ܐܝܡ ܗܢܗ ܐܟܡ:
ܟܗ ܗܗܡܐ ܘܡܐ ܘܐܡ ܟܘ ܐܐ ܟܝܚܐ۞ 270
ܟܠ ܗܟܒܐ ܘܩܢܩܘܘܡܐ ܪܐ ܘܥܙܘ:
ܒ ܗܢܗܘ ܟܘ ܘܟܒ ܐܝܡ ܗ ܘܡܢܡ۞
ܘܢܗܐ ܝܡ ܟܘ ܩܚܐ ܘܐ ܚܗ ܐܟܗ:
ܘܗܐ ܐܟܡ ܡܗܡܗ ܟܗ ܚܐ ܚܟܐ ܘܐܘܝ۞
ܠܠܐ ܡܢܡ ܗܐ ܘܗܪܟܡ ܢܐܐ ܢܩܗ: 275
ܚܩܘܘ ܘܐܡܟܒܘ ܠܐܩܚܙܐ ܗ ܗܟ ܟܟ۞
ܐܩ ܐܝܡ ܟܗ ܩܡܚܐ ܐܐ ܗܪܟ ܐܐ:
ܗܡܗ ܟܚܐ ܗ ܗܡܩܒ ܐܐ ܟܡ ܢܗܬܢ۞
ܣܟܡܐ ܪܟܡܝ ܗܐܐ ܢܩܟܡ ܗܟ ܣܐܘܐ:
ܗܘܚܘܝ ܗܢܘ ܗܗܡܗ ܟܚܐ ܟܩܙܗܐ۞ 280
ܗܐ ܟܡܐ ܘܡܢ ܒܝܢ ܚܡܐ ܡܡܐ:
ܗ ܗܢܘ ܟ ܟܡ ܟܚܘ۞ ܘܟܟܐ ܣܟ
ܘܐ ܚܪܡܝ ܐܪܟ ܟܗ ܘܗ ܟܡ۞

[61] P. 196, R. 118, "And I …"

[62] Cf. Edmund Beck, ed., *Des heiligen Ephraem des Syrers Hymnen de Ecclesia* (CSCO 198; Louvain: Peeters, 1960), 79.§1–2.

The deceptive serpent took the pen from me and endorsed,
and he and Eve drew up a contract between them and made me a slave.
I, a free man, gave consent and became a slave,
and the accuser who purchased me imprisoned me in his futility.
But Father, since the endorsement in my contract is not Yours,
You have not sold me; do not abandon me to the lawless one.
Let the purchase agreement come forth which the serpent drafted without You,
and see that Your endorsement is not found there.
Accuse that rebel of fraud for how
he fearlessly dared to purchase a son without his father [present]."
Though a child might sell himself without his father [present],
who would purchase him and be confident that he will retain him?
Let the purchase agreement come forth [to see] whether the endorsement belongs to the Father,
and if not, let Him put a stop to the buyer and seller.
I was purchased, Lord, and you were not acknowledged, though you are the Father;
let not that agreement stand which came about without You.
Let not the evil one, who hopes to possess me, take pleasure in me;
You did not sell me, do not neglect me since I am Yours.
Your endorsement is not in my contract, let it not be established;
tear up the purchase agreement the serpent made with great deception.
I have Your name which is Your image and it was defiled by him;
"Our Father who is in heaven, let your name be hallowed," for Your sake.[63]
Father, do not abandon to slavery the sons who fled;
come and lead them from the rebel who subjugated them.
Let nothing which resulted without You stand,

[63] Matt 6:9.

ܫܡܐ ܒܨܠܐ ܥܡܝ ܫܡܐ ܩܕܫ ܐܒܐ׃ 285
ܘܫܒ ܟܗ ܟܬܘܐ ܕܐܠܗܐ ܘܟܒܐ ܟܒܝܫ׀
ܐܐ ܫܟܢ ܩܘܥ ܬܘܡܐ ܟܒܐ ܒܟ ܫܐܘܐ ܘܡܐ׃
ܗܐܩܟܙܐ ܘܙܟܝ ܫܟܥ ܟܥܦܐ ܘܗ׀
ܘܟܡ ܒܗ ܐܕܐ ܐܒܐ ܕܐܥܠܐ ܠܐ ܙܡܐ ܟܡ׃ 226
ܠܐ ܙܟܡܝ ܠܐ ܐܥܩܬܝ ܙܒ ܟܬܐ׀ 290
ܐܐܐ ܪܨܡܐ ܒܡܐ ܫܡܐ ܩܝ ܟܟܒܫ׃
ܬܫܐ ܐܟ ܒܙܩ ܐܒܪ ܠܐ ܩܥܨ ܐܝ׀
ܟܐ ܟܬܐ ܒܐܡܐ ܕܐ ܟܟܒ ܐܟܘ׃
ܐܥܙ ܢܟ ܗܬ ܩܙܒܐ ܠܐ ܐܥܐܙܒ׀
ܘܕܐܐ ܟܟܐ ܢܟ ܬܥܩ ܟܟܒ ܐܟܘ׃ 295
ܩܟ ܪܟ ܟܗ ܬܐܨܐ ܟܥܘ ܒܥܩܐ ܟܗ׀
ܐܐܐ ܪܨܡܐ ܬܐ ܙܥܡܐ ܟܗ ܐܒܐ ܠܐܐ׃
ܬܐܠܐ ܟܥܠܐ ܪܟܡܐ ܬܥܪܨܡܐ׀
ܐܒܟܥ ܩܙܒ ܬܐܐ ܟܐ ܟܐ ܐܐ׃
ܐܒܙ ܟܗ ܐܐ ܩܥܡ ܐܐ ܩ ܐܟ ܐܐ׃ 300
ܠܐ ܐܥܙܒ ܐܥܩ ܒܬܬ ܩܟ ܟܟܒܫ׀
ܠܐ ܫܐ ܟܕ ܨܥܐ ܒܟܥ ܒܥܩܐ ܟܕ׃
ܠܐ ܙܨܡܝ ܠܐ ܐܬܬ ܩܝ ܩ ܒܟ ܐܐ׀
ܠܐ ܙܥܡܐ ܟܟ ܐܒܐ ܨܥܡܐ ܠܐ ܥܥܙܒ׃
ܐܟܫ ܟܨܡܐ ܒܟܥ ܫܡܐ ܨܩܠܐ ܙܟܐ׀
ܐܐ ܒܗ ܟܕ ܬܟ ܟܟ ܒܟ ܒܟ ܐܠܐܥܐ ܟܗ׃ 305
ܐܐ ܒܟܥܐ ܥܟ ܬܟ ܒܟ ܬܟ ܒܟ ܐܐ׀
ܐܐ ܠܐ ܐܙܩ ܩܥ ܨܗܬ ܐ ܩܬܐ ܒܙܥ׃
ܐ ܒܟ ܐܐ ܩ ܬܐܨܐ ܒܨܩ ܐܐ׀
ܩܐ ܩܥ ܒܟܥ ܩ ܟܟܒܫ ܠܐ ܥܡܐ׃

for You are the Father, Your word shall stand, so take what is Yours.
Eve sold her sons to destruction without her husband –
before a judge, the woman's document is unacceptable.
The serpent was the scribe and the seller was the woman
and by them I entered slavery in the worst way.
Their documents are invalid, let them not be accepted;
tear up, destroy and nullify all the deception.[64]
You are the master and You have slaves carrying Your image;
and a certain mischief-maker derided them and bought them.
He brought them out of Your dominion full of the choicest things,
and [now] torments[65] them in a slavery full of woes.
Do not grant him a stay, for he purchased yours slaves without You [present];
take them back, do not permit him to acquire them.
By plunder he desired to become master over Your possession,
take possession of what is Yours and cast the plunderer to destruction.[66]
You are master and Father – come and deliver your possession from the rebel
who lawlessly sought to acquire what is not his.

[The Father Grants the Requests of His Children]

When you say, "Our Father who is in heaven, let Your name be hallowed,"[67]
you shall take account of all the aforementioned troubles as you pray.
Because of these, Our Lord taught you to call out, "Our Father",

[64] Cf. E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485-519*, 1:244.2–5.

[65] R. 117 "And behold, they are tormented".

[66] Cf. Phil 2:6–7.

[67] Matt 6:9.

227

ܟܠ ܘܐܡܪ ܐܝܠ ܡܠܟܐ ܕܡܨܪ ܐܦܠ ܒܝ ܀ 310
ܡܠܟܐ ܕܚܙܐ ܪܚܡ ܐܢܐ ܠܡܠܟܬܐ ܕܐܬܝ:
ܠܡܐ ܒܢܐ ܠܝ ܒܝܬ ܘܐܝܠܐ ܠܐ ܡܫܟܚ ܀
ܫܡܥ ܗܘ ܡܐܡܪܐ ܘܡܪܚܡ ܐܝܠܐ ܐܡܝܢ:
ܐܠܐ ܐܦܠ ܟܕ ܟܡ ܟܡ ܡܫܦܠ ܡܢ ܡܠܟܐ ܀
ܠܐ ܡܙܕܡܢ ܠܐ ܢܡܚܟܐ ܐܠܝܢ: 315
ܐܟܡ ܐܫܬܐ ܡܙܕ ܒܢܐ ܘܒܢܝܐ ܀
ܐܝܟ ܗܘ ܡܢܐ ܐܫܐ ܠܟ ܡܠܟܐ ܠܡܬܬ ܪܚܡ:
ܐܠܐ ܒܝ ܡܐ ܐܡܪ ܠܝ ܡܢ ܐܢܐ ܀
ܐܫܐ ܐܢܐ ܡܢ ܡܢܝܐ ܡܠܟܐ ܡܡܬܐ:
ܐܦܠ ܐܢܐ ܠܟ ܡܢܝܐ ܘܡܠܟܐ ܫܩܠ ܀ 320
ܠܐ ܐܟܚ ܟܐ ܐܪܟ ܡܠܟܐ ܠܟ ܡܠܟܬܝ:
ܡܐ ܐܢܐ ܟܝ ܠܐ ܐܐܠ ܟܐ ܘܬܡܐ ܀
ܪܒ ܘܫܡܥܘܢ ܬܘܒ ܡܢܐ ܟܠ ܫܡܘ:
ܡܢ ܐܝܠ ܒܟ ܡܫܡܥܘܢ ܐܒܐ ܠܐܒܘܗ ܀
ܡܢܐ ܐܝܠ ܐܘܡ ܠܐ ܐܦܐ ܒܟ ܟܠ ܡܢܘ: 325
ܒܘܠ ܒܟ ܡܐ ܕܐ ܘܬܡܐ ܡܠܠܐ ܀
ܐܡܪ ܘܫܡܥ ܐܡܪܐ ܐܦܝ ܡܐ ܘܐܡܢ ܐܝܠ:
ܕܡܟܐ ܐܡ ܕܚܙ ܡܢ ܐܡܪ ܘܡܪܟܐ ܀
ܡܠܐ ܐܡ ܐܟܡ ܡܢ ܐܡܪ ܐܢܐ:

so that all benefits of supplication might come to you.
For you shall be distinguished because you have an illustrious Father
and the evil one will fear the importance of your illustrious Father.
And let all the former and present [stipulations] come forth
which were brought to bear on you without your Father [present] and He will annul them.
And since you were young and sold without your Father [present],
that purchase agreement will be annulled.
And sin knew that it made a purchase by the hands of a snake,
whose stipulation, which was from the serpent, would be annulled.
Because the Father sought His sons to return to Him,
they now summon Him – and who can restrain them?
For that reason, the Son of God taught you to call out, "Our Father,"
that by the name of the Father all the best things might be found for you.

VI. LET YOUR KINGDOM COME:

[Summon the Kingdom]

When you say, "Let Your name be hallowed,"[68] He teaches you
to be holy because your Father is filled with holiness.
Should you give a place in [your] soul for sin – which is unholy –
in light of an awesome and important family[69] name?[70]
"Let your name be hallowed and let your kingdom also come to us,"[71]
for if your kingdom would come forth, the rebels would tremble.
For that reason our Lord taught you to summon that kingdom –

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[68] Matt 6:9.

[69] L. R. 117, "and the great name of divinity".

[70] The combination of "great" and "fearful" is an appellation for God deriving from Deut 7:21 in Targum Onkelos and the Peshitta. Similar phrases have covenantal contexts with God. Cf. Deut 28:58; Ps 99:3; Mal 1:14.

[71] Matt 6:10.

ܘܠܐ ܫܡܥܘ ܠܡܠܐܟܐ ܕܐܠܗܐ ܒܟܠ ܙܒܢ̈ܐ ܀ 330
ܘܐܬܝ ܐܒܪܗܡ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܗܟܝ ܐܡܪ ܝܗܘܐ: 228
ܘܐܬܝ ܐܒܪܗܡ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܗܟܝ ܐܡܪ ܝܗܘܐ ܀
ܘܐܬܝ ܐܒܪܗܡ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܗܟܝ ܐܡܪ ܝܗܘܐ:
ܘܐܬܝ ܐܒܪܗܡ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܗܟܝ ܐܡܪ ܝܗܘܐ ܀
ܘܐܬܝ ܐܒܪܗܡ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܗܟܝ ܐܡܪ ܝܗܘܐ:
ܘܐܬܝ ܐܒܪܗܡ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܗܟܝ ܐܡܪ ܝܗܘܐ ܀
ܘܐܬܝ ܐܒܪܗܡ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܗܟܝ ܐܡܪ ܝܗܘܐ:
ܘܐܬܝ ܐܒܪܗܡ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܗܟܝ ܐܡܪ ܝܗܘܐ ܀
ܘܐܬܝ ܐܒܪܗܡ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܗܟܝ ܐܡܪ ܝܗܘܐ:
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ܘܐܬܝ ܐܒܪܗܡ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܗܟܝ ܐܡܪ ܝܗܘܐ:
ܘܐܬܝ ܐܒܪܗܡ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܗܟܝ ܐܡܪ ܝܗܘܐ ܀
ܘܐܬܝ ܐܒܪܗܡ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܗܟܝ ܐܡܪ ܝܗܘܐ:
ܘܐܬܝ ܐܒܪܗܡ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܗܟܝ ܐܡܪ ܝܗܘܐ ܀
ܘܐܬܝ ܐܒܪܗܡ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܗܟܝ ܐܡܪ ܝܗܘܐ:
ܘܐܬܝ ܐܒܪܗܡ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܗܟܝ ܐܡܪ ܝܗܘܐ ܀
ܘܐܬܝ ܐܒܪܗܡ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܗܟܝ ܐܡܪ ܝܗܘܐ:

because of the ranks of troublesome demons surrounding you.
They set traps and spread nets and dragnets,
they fling the arrows of the lawless one at the soul to wound it.[72]
And lest you be defeated by that bloodthirsty army,
summon the kingdom and immediately impure demons will flee.
The forces of the evil one seek to wound your soul
and to break in – as into a city which walls surround.
And as soon as they hear about the kingdom of the divine realm
which is coming forth, the dark legions flee.
Because of this, our Lord taught you, "When you pray,
summon the kingdom," and the rebellion will be conquered.
The evil one hears you summoning the Father's kingdom
and recognizes that he cannot resist His kingdom.
Neither are you to call to an upright man for your aid in prayer,
nor to a prophet to come help when you pray,
nor to an apostle to drive your enemy from you,
nor to one of your military captains for your deliverance,
nor to Gabriel as when he came to Daniel[73]
to come strengthen you by that supplication,
nor to Michael as when he accompanied Joshua, son of Nun,
to draw the sword against those[74] surrounding you.[75]
You shall abandon armies and commanders and authorities
and summon the kingdom to come against the rebels.
Neither to angels, nor to priests, nor to the righteous
did our Lord teach you to call for your aid when you pray,

[72] Eph 6:16.

[73] Dan 9:20–21.

[74] "these" according to Bedjan, but "those" according to R. 118.

[75] This could be a reading conflating Dan 10:12 (again where Daniel is praying) with the experience of Joshua in his vision of the Lord's armies in Josh 5:13–15.

ܗܘ ܠܟ ܐܝܟܢܐ ܒܥܐ ܕܐܬܪܐ ܕܨܒܝܢ ܠܟ ܘ 350
ܡܪܝ ܩܛܠ ܡܠܟܐ ܬܩܦ ܐܡܪ ܐܒܪܗܐ׃
ܡܒܝ ܟܐ ܒܟܠ ܕܥܒܕ ܒܪܫܘܬ ܘ 229
ܐܠܐ ܐܫܬ ܗܝ ܗܢܐ ܟܒܐ׃
ܡܢ ܕܩܕܫܐ ܡܫܒ ܚܕ ܥܐ ܠܩܒܠ ܘ
ܫܬܟ ܫܡܐ ܕܥܒܕ ܟܝܡ ܟܗܘܬܐ׃ 355
ܐܡ ܟܗܒܐ ܒܥܐ ܕܢܫܩ ܟܗܢܐ ܘ
ܡܫܒ ܒܗܢܐ ܟ ܩܕܫܐ ܒܟܠ ܐܟܐ׃
ܗܘ ܐܢܐ ܐܟܦ ܡܢ ܡܐ ܒܪܟܐ׃
ܗܘ ܕܩܕܫܐ ܡܐ ܒܪ ܐܢܫ ܡܢܗ ܘ 360
ܡܐ ܫܡܐ ܒܟܩܕܫܐ ܒܐ ܡܢ׃
ܡܫܟܒ ܟ ܒܟܩܕܫܐ ܠܐ ܢܫܬ ܘ
ܟ ܪܟܐ ܠܒܢ ܒܪܡ ܡܢ׃
ܠܐ ܫܡܫ ܠܐ ܡܫܡ ܡܐ ܒܪܟܐ׃
ܠܐ ܫܡܫ ܢܡ ܗܢ ܫܡܢ ܫܡܢ׃ 365
ܠܐ ܩܒܘܡ ܡ ܗܝ ܬܟ ܫܟܬܐ׃
ܠܐ ܫܪܥܢ ܒܐ ܒ ܒܢܐ׃
ܐܠܐ ܩܐ ܫܡܫܟ ܩܡ ܩܒܐ׃
ܠܐ ܩܨܐ ܒܐ ܒܢ ܩܒܐ׃
ܢܡܐ ܗܡܐ ܫܡ ܐܡ ܩܕܫ ܕܨܒܝܢ ܠܟ ܘ 370
ܕܩܡ ܫܐ ܬܟ ܫܐ ܡܫܟܢܐ׃
ܡܟ ܩܩܕܫ ܡܢ ܐܐ ܟ ܩܬܘ ܘ
ܠ ܩܨܐ ܐܐ ܩܐ ܠ ܒܪܡ ܘ 230
ܐܩܦ ܩܢ ܘܐ ܩܒܘ ܡ ܒܪܟܐ׃

but to summon that kingdom of the divine realm,
because of which all of the enemy's armies tremble.
Summon the kingdom filled with light to come to you
and immediately all the evil spirits, sons of the darkness, will flee.
As soon as the demons hear that you summon the King to come,
they do not wait for Him to come and find them.
Because of him they flee, for who opposed to the great king
can continue to wage war where He comes to give aid?
If an angel or righteous man were to come,
the accuser could continue to wage war – or not.
But if that kingdom should thus come forth,
does he have an army to resist that majestic splendor?
Because the Son of God taught you to call out, "Let it come," the kingdom is with you
when you pray.
And since you invoked it to come to you, so also establish
a place in which that army will be appropriately held in honor.

[Purify a Place for the King]

Behold, you summon the kingdom to come. Prepare a place,
a house pure and completely filled with holiness.
[Regarding] the door of the house, which is the mouth, hang over[76]
the front of [that] door, the "yes and no" with which it is to be completely fashioned and adorned.[77]
Inside the house, which is the heart, sprinkle purity,
all the thoughts which love beautiful things everyday.
In the soul, which is the court of the house of the king to come,
cense sweet fragrances, good works, on all sides.[78]
On the floor the house set a rug of pure love,

[76] Literally, "over its door".

[77] *bʾen wəlā* is a common expression in oath formulae; see Sokoloff, *A Syriac Lexicon*, 36; J. Payne Smith, *A Compendious Syriac Dictionary*, 14.; cf. Matt 5:37; Jas 5:12.

[78] 2 Cor 2:14–16.

ܐܠܐ ܘܐܡܪ ܠܗ ܡܪܝܐ ܒܝ ܐܟܐ: 375
ܘܡܢ ܗܢܐ ܕܐܡܪ ܐܢܐ ܒܝ ܐܚܝ ܘܒܪ ܐܚܬܝ؛
ܐܦ ܟܕ ܫܡܥ ܐܢܐ ܘܐܠܐ ܠܐܡܪ ܡܢܐ ܥܒܕ:
ܘܫܒܩ ܠܢ ܐܒܝ ܒܝ ܘܢܬܠ ܠܢ ܐܬ ܫܘܒܚܐ؛
ܘܐܡܪ ܠܗ ܐܒܝ ܐܢܐ ܘܐܠܐ ܠܐ ܐܫܬܘܩ ܠܟ:
ܐܠܐ ܗܟܢܐ ܟܐ ܐܒܕ ܘܐܠܐ ܬܗܘܐ ܐܢܝ؛ 380
ܐܝܟ ܢܫܡܥ ܒܝ ܟܠ ܗܢܘ ܕܐܡܪ ܠܟ:
ܗܐ ܐܢܐ ܢܬܬ ܐܡܐ ܘܐܠܐ ܟܗܢܐ ܘܟܗܢܐ؛
ܐܟܐ ܐܠܐ ܐ ܐܠܗܐ ܐ ܪܘܚܐ:
ܐ ܗܢܐ ܗܘ ܐ ܠܐ ܗܢܐ ܐܬܚܙܝ؛
ܐ ܐܡܐ ܒܗ ܗܘ ܕܚܫܒ ܘܐܠܐ ܐܡܪ: 385
ܐܢ ܟܐ ܣܠܐ ܘܠܐ ܐܡܐ ܘܗܘ ܙܕܝܐ؛
ܚܫܒ ܘܐܠܐ ܠܐ ܗܘ ܕܚܫܒ ܐ:
ܐܟܦ ܘܐܡܪ ܠܐ ܐܟܐ ܗܘ ܒܪܟ؛
ܐ ܐܠܗܐ ܐ ܠܐ ܐܠܗ ܐ ܐܢ:
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for He examines to see where love dwells.
In prayer you summoned that kingdom to come to you
and since you summoned, it is coming. Prepare a place in which it shall be honored.
That one who mobilized to wage war with you shall flee,
[for] the king comes to you to encamp where He will.[79]
Note whether you are angry, troubled, or disturbed.
Note whether the love of money[80] is in your soul – or greed.
Note whether deception is a putrid stench within you,
or filthy fornication from which the king flees.
Note whether [there is] guile or double speak,[81]
or whispering, and an ear inclined toward slander.
If these exist, expel them, for the King is coming.
For if He comes and finds these He will not dwell with you.
And if He returns, when you have brought Him,
the rebel who wants to corrupt you by his tyranny returns there also.
Let your soul become a place worthy of the king's encampment.
He will come to dwell; in the way you've summoned Him He will come to you.
Because of this you learned to summon that kingdom;
it will come to you, prepare a pure place for it.
For as soon as it comes forth, the slanderer will flee
and you will be purified and receive it in holiness.

[79] Literally, "Where He will encamp."
[80] 1 Tim 6:10.
[81] Literally, "Speech which turns to two sides."

ܘܐܡܪ ܒܥܕܐ ܫܪܝܪ ܕܟܐ ܒܢܫܐ ܐܝܟ׃ 400
ܡܢܐ ܕܟܝܟܐ ܐܠܐ ܐܢܐ ܗܘ ܡܚܕܪܐ׃
ܡܒܥܐ ܐܡܐ ܒܝ ܠܒܬ ܐܐܘܐ ܘܐܡܩܕ ܗܝ׃
ܐܦ ܒܫܪ ܒܢܦܫ ܕܡܟ ܗܐ ܟܢܐ ܟܗ׃
ܟܗܐ ܐܠܐ ܡܚܟܐ ܒܢܥܐ ܐܡܐ ܥܐ׃
ܫܪ ܟܐ ܘܟܡ ܐܝܢ ܫܪ ܟܐ ܒܟܢ ܐܝܢ ܫܪ ܟܐ 405
ܟܡ ܐܝܢ׃
ܫܪ ܟܐ ܙܢܢ ܩܡܐ ܕܡܥܡ ܐܗ ܢܫܐ׃
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ܐܗ ܟܩܢܐ ܒܘܐ ܒܟܐ ܟܐܡܚܙܐ׃ 410
ܐ ܐܢ ܗܟܡ ܐܩܡ ܐܢ ܒܐܐ ܡܚܟܐ׃
ܙܐ ܟܐ ܗܟܡ ܡܡܚ ܗܟܡ ܠܐ ܥܙܐ ܟ׃
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232 ܗܝ ܗܙܒܐ ܡܚܡܙ ܟ ܟܐܙܢܐܗ׃
ܙܡܐ ܒܥܐ ܟܡܙܐ ܡܚܟܐ ܐܗܐ ܢܡܥ׃ 415
ܢܐܐ ܗܢܐ ܐܡ ܙܢܐܡܒ ܢܐܐ ܙܐܙ׃
ܡܐܐܟܐ ܫܟܗ ܒܐܙܐ ܟܗ ܡܚܟܐ׃
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ܒܡܒܐ ܐܫܐ ܐܐܐ ܢܙܗ ܐܡܚܙܐ׃
420 ܗܐܙܐ ܐܝܢ ܐܙܡܚܗ ܡܒܡܐܡ׃

VII. LET YOUR WILL BE DONE:

[The World shall Mirror the Worship of Heaven]

Indeed, you call out "Let your kingdom come to us, Lord,
and let also your will be on earth as in heaven."[82]
You shall say to him, "Let Your will be served by us, Lord,
by people just as by the spiritual watchers."[83]
It is natural for that one who prays before God,
that He grant His will in all his requests.[84]
Thus our Lord also prayed [likewise],[85]
and said to the Father, "Not my will but Yours."[86]
Thus He taught you in your prayers to ask,
"Let Your will be, Lord, on earth as in heaven."[87]
As the angels, who never transgress Your will,
so let people be obedient to You.
Let the earth thunder with the assemblies of those who glorify You,
as heaven throngs with the companies of those who serve You.
Incline Your will over our will; let it be Yours
so that our will should become Your will.
Desire [that] He be pleased with you, that He desire everything you desire. And we,
let us never be pleased save that Your desires come to complete fruition.
Let Your will be, Lord, on earth as in heaven.

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[82] Matt 6:10.
[83] cf. Heb 1:14, Peshitta.
[84] Cf. Matt 21:22.
[85] Literally: "as he had prayed."
[86] Mark 14:36, Luke 22:42.
[87] Matt 6:10.

ꠀꠁꠂ ꠃꠄ ꠅ꠆ ꠇꠈꠉ ꠊꠋꠌ ꠍꠎꠏꠐ ꠑꠒꠓ:
ꠔ ꠕꠖꠗ ꠘꠙꠚ ꠛꠜꠝꠞ ꠟ ꠠꠡꠢ꠫
ꠕꠖꠗ ꠑꠒꠓ ꠣꠤꠥꠦ ꠧ ꠨꠩ ꠃꠄ ꠅ꠆ ꠪꠫:
꠬꠭꠮꠯꠰ ꠟ ꠱꠲꠳꠴꠵꠶꠷꠸꠫
꠹꠺꠻꠼ ꠟ ꠽꠾꠿ꡀꡁ ꡂꡃꡄꡅ ꡆꡇ ꡈꡉꡊ:
ꡋꡌꡍꡎꡏ ꡐꡑꡒ ꡓꡔꡕ ꡖꡗꡘ ꡙꡚꡛ ꡜꡝꡞ꫶
ꡟꡠꡡ ꡢꡣ ꡤꡥ ꡦꡧ ꡨꡩ ꡪꡫ:
ꡬꡭꡮꡯ ꡰꡱꡲ ꡳ꡴꡵ ꡶꡷ ꡸꡹꡺꫶
꡻꡼꡽ ꡾꡿ꡐ ꢀꢁꢂꢃ ꢄꢅꢆ ꢇꢈ:
ꢉꢊꢋꢌ ꢍꢎꢏꢐ ꢑꢒꢓꢔ ꢕꢖꢗ ꢘꢙꢚ꫶
ꢛꢜꢝꢞ ꢟꢠꢡꢢ ꢣꢤꢥꢦ ꢧꢨꢩꢪ ꢫꢬ:
ꢭꢮꢯꢰ ꢱꢲꢳꢴ ꢵꢶꢷꢸ ꢹꢺꢻꢼ ꢽꢾ꫶
ꢿꣀꣁ ꣂꣃ꣄ ꣅ꣆ ꣇꣈꣉ ꣊꣋꣌ ꣍꣈꣉ ꣎꣈꣉:
꣈꣏꣐꣑ ꣒꣈꣉ ꣓꣔꣕ ꣖꣗ ꣘꣙꣚ ꣛꣜꣝ ꣞꣈꣉꫶
꣟꣠꣡ ꣢꣣ ꣤꣥ ꣦꣧꣨ ꣩꣪꣫ ꣬꣭꣮ ꣯꣰꣱ꣲ
ꣳꣴ ꣵꣶꣷ ꣸꣹꣺ ꣻ꣼ꣽ ꣾꣿ ꤀꤁꤂ ꤃꤄꫶
꤅꤆꤇ ꤈꤉ ꤊꤋꤌ ꤍꤎꤏ ꤐꤑꤒ ꤓꤔꤕ:
ꤖꤗꤘ ꤙꤚꤛ ꤜꤝꤞ ꤟꤠꤡ ꤢꤣꤤ ꤥꤦꤧ꫶
ꤨꤩꤪ ꤫꤬꤭ ꤮꤯ꤰ ꤱꤲꤳ ꤴꤵꤶ ꤷꤸꤹ:
ꤺꤻꤼ ꤽꤾꤿ ꥀꥁꥂ ꥃꥄꥅ ꥆꥇꥈ ꥉꥊꥋ꫶
ꥌꥍꥎ ꥏꥐꥑ ꥒ꥓꥔ ꥕꥖꥗ ꥘꥙꥚ ꥛꥜꥝:
꥞꥟ꥠ ꥡꥢꥣ ꥤꥥꥦ ꥧꥨꥩ ꥪꥫꥬ ꥭꥮꥯ꫶
ꥰꥱꥲ ꥳꥴꥵ ꥶꥷꥸ ꥹꥺꥻ ꥼ꥽꥾ ꥿ꦀꦁ
ꦂꦃꦄ ꦅꦆꦇ ꦈꦉꦊ ꦋꦌꦍ ꦎꦏꦐ ꦑꦒꦓ꫶
ꦔꦕꦖ ꦗꦘꦙ ꦚꦛꦜ ꦝꦞꦟ ꦠꦡꦢ ꦣꦤꦥ:
ꦦꦧꦨ ꦩꦪꦫ ꦬꦭꦮ ꦯꦰꦱ ꦲ꦳ ꦴꦵꦶ꫶
ꦷꦸꦹ ꦺꦻꦼ ꦽꦾꦿ ꧀ 남납낫

Let people praise as also the angels praise.
Just as these ranks of the house of Gabriel serve,
so let also the churches serve without contention.[88]
Just as these companies of Michael shout for joy,
let your exultation among our assemblies move with pure love.
As that pure assembly of Seraphim cry "holy",[89]
let the order of humanity declare You holy in all the earth.
As that blessed chariot was terrifying in appearance,
let the church raise [this] thunderous cry, 'Blessed [be He] from his place.'[90]
All the orders of the glorious ones in heaven
will obey and serve You spiritually.
Let the whole earth serve Your desires completely,[91]
just as heaven never transgresses Your commandments.[92]
Let the priests of the earth – like the angels in heaven –
obey and serve You in holiness.
In all ways, and in all forms, and in all manners,
let Your desires be done completely on earth as in heaven.

[The Prayer Outlines God's Will for What to Pray]

This is the prayer which suffices to grant all requests
to that suppliant by its divine aid.
Whoever desires to become perfect in the house of God

[88] Cf. 1 Cor 3:3.

[89] Cf. Isa 6:2–3.

[90] Ezek 3:12.

[91] Louis Leloir, ed., *Saint Éphrem*, *Commentaire de l'Évangile Concordant Texte Syriaque (Manuscrit Chester Beatty 709) Folios Additionnels*, §16a; Matt 6:10 Curetonian Gospels.

[92] R. 118, "Your commandment".

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ⲁⲙ ⲃⲙⲫⲙⲓⲙ ⲥⲱⲁⲗ ⲣⲁⲙⲱⲗ ⲟⲁ ⲃⲙⲧⲁⲁ: 445
ⲙⲫⲃⲟⲙ ⲓⲗⲏⲙⲗ ⲃⲏⲥⲧⲱⲁⲗ ⲕⲁⲁⲃⲗ ⲫⲕⲏⲁ⸗
ⲁⲙ ⲃⲙⲏⲥⲏⲗ ⲟⲙ ⲫⲛⲙⲫⲏⲗⲗ ⲣⲙⲕⲗ ⲛⲁⲁ:
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ⲫⲕⲏⲟⲙ ⲓⲫⲁⲁⲁ ⲃⲙⲫⲥⲧⲱⲗ ⲃⲁⲗⲗ ⲏⲙⲱⲗ:
ⲧⲙⲓⲙⲏⲛ ⲕⲏ ⲟⲧⲙⲫⲙⲟⲧ ⲃⲙⲱⲱⲗⲁⲗ⸗ 450
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ⲁⲙ ⲃⲙⲱⲗ ⲗⲗ ⲙⲓⲙⲟⲙ ⲱⲛⲗ ⲫⲁⲙⲧⲧⲙ⸗
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will be established by this prayer with prudence.
This is the prayer which the Receiver of Prayers
taught us how the suppliant should pray.
The Son who brings in all supplications to His Begetter
taught you how to speak to His Father when you pray.
He made supplication according to the hidden mind of the Father
and placed in your mouth what to pray according to His mind.[93]
He desired to show you how He wants you to speak to Him,
so that you speak according to His will when you pray.
And as you learned, so it is fitting to pray,
since all necessities are found for you in [that] prayer.

VIII. GIVE US CONSTANT DAILY BREAD

[Daily Bread is Sufficient for Life]

Petition God, "Give us constant daily bread,"[94]
for what does daily life require except bread?
Gold and silver and pearls and even gems,
the ephod's stones,[95] and fine twisted linen,[96] and good garments[97] –
these towering riches do not [consist] of life,
for the body requires only constant daily bread.
And if you were to give it the pearls of Cush and India,
yet bread were withheld, it would grow weak, die, vanish, and perish.
The body requires bread for life and nothing else
and because the world is vain, it asks for riches.
For the body could not eat gold if you were to offer it,
nor jacinth gems, nor even precious stones.
The pearl has neither taste, nor odor,
neither is it edible, nor drinkable, yet how expensive [it is]!

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[93] R. 117, What to say according to His will.
[94] Matt 6:11, Curetonian gospels.
[95] Exod 25:7.
[96] Exod 26:1.
[97] Cf. Num 4:6.

460 حەۋا رگەاا ىەەا ەلم ۋنەەلىم۞
رگەاا ەم ەۋا ۋھمحگىا ۋرگۋناا:
ەە ٱگھ گ ۋاىح رلا ەە ۋھرلا۞
حزا ۋەە ھىلا ح گۋناا ۋب ىگۋەە:
ٱحفو ۋاىح ٱاھز للەەم ەا ۋھرگىم۞
465 ٱم ۋحىلە ۋاحا ھھىا حب گنەاا:
ەھھذە حفەھو ۋاڑلا گە ٱم ۋحىلە۞
رحا سۋا گو ۋاىح رحا ۋاھگلا گە:
ۋام ۋحىلە ٱەەا ھھگلا ەا ۋھرگىم۞
ەام ۋاە ىگلم ەۋ ەۋم گھرگىنە:
470 وفحەە ۋاختۋ ەذ فرگەاا ھھملىنب گو۞
ەح گ گىھا ٱھىا وەھا حىھ لگەەا:
ھە گ ىنب گىم ىتا وەھا ٱلا گىھا۞
ۋەحا ەھاھا ەھتگىسىا اح ىۋەلا:
ھاقا وقباا ەھرا حملا ەتتىا لخنا۞
گە ھ ىتا ٱنە ەگم ىھاۋا ۋھا:
وگىھا ٱھىا وەھا ىحشەو ىحا قىزا۞
ەال ٱلا گە ھتگىسىا وھھ ەۋەبۋە:
235 ەٱھگەەو گىھا ىاٱ ەلٱا ھھقا ەىزھ۞
گىھا ەە ىحا قىزا حىتا ەأەح ھۋم لا:
480 ەھگلا ۋھنەم ىحھا ەلٱا ىملىتاا۞
لا ىمز ٱقلا قىزا ۋەحا ٱ ٱلا گە:
ەلا ىەمتىا ٱھلا ھاقا ىھمتاا۞
لا ىمد لحھا ٱھلا ۋسىا حھنگىسىا:
ەلا ھملٱطلا ەلا ھھملىلىا ەەا ىھمزا۞

Why so costly except that the world is vain, and devoid
of knowledge, and anxious to acquire riches.
The king takes daily bread from his kingdom
and the laborer takes daily bread from his cultivation.
Bodily necessity and its want and even its sustenance
make the king and laborer equal – and they [truly] are equal.
And when does it profit the king to have the grain of the entire land,
if daily bread is not given to him from it?
And although a worker has only the daily wage,
that constant daily bread is not withheld from him.
And what does gold or grain profit the king,
since he can only partake of the laborer's bread[98] from his kingdom.
Breath and bread become that by which nature shall live–
and the poor man has breath and bread.
And the gold which the rich man acquires does not profit,
for constant daily bread alone suffices for him.
And thus a principal measure is given by God,
a portion fitting for a day – by it he shall live each day.
If he resists nature, eating with intemperance,
continually taking more than that portion which was allotted,
he is weakened by it,[99] weighed down by it – it even burdens him –
and he ceases to stand on account of food, for he exceeded [his portion].
He ate two daily portions at once
and because of this, today lacks [its] food.
The daily portion that was designated for him was finished, for he ate it,

[98] R. 118, "daily bread".

[99] R. 117, "he is weakened". This makes better sense in context. Bedjan's text has "ashamed".

ܟܬܒ ܡܢ ܐܠܐ ܒܥܢܝܢ ܟܬܒ ܫܡܫ:
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ܘܟܣܐ ܒܫܐ ܥܩܐ ܦܠܐ ܒܟ ܦܫܟܬܐ܀
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ܘܒ ܠܒ ܐܡ ܟܐ ܟܫܟܐ ܟܟܐ ܐܙܐ:
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ܫܐܩܫܐ ܟܐ ܫܐܫܐ ܟܐ ܐ ܫܩ ܟܐ:
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and thus he should have taken food in an appropriate manner.
Nature stands as an avenger on the intemperate,
whether one be voracious for food, or eats excessively.
It exacts vengeance by whatever that rich man ate
and even causes that rich man to reject and vomit it.
And thus He only gives him constant daily bread,
for this will suffice for an enjoyable life.

[The Prayer Rebukes Avaricious Requests]

Because of this, our Lord taught us to pray,
"Give us constant daily bread,"[100] by which we shall live –
lest a man seek gold or silver when praying,
or possessions, or gains, or excesses.
Lest he desire to seek these riches,
He limited the prayer to a request for obtaining daily bread.
He instituted a prayer for the rich and poor,
to be a reproach when one becomes greedy for riches.
For if the poor man should seek anything
other than bread, he will be accused by the (human) giver.
And the rich man, moreover, in praying, "Give us bread,"
will be ashamed[101] for he has loads of bread.[102]
He (i.e. the rich man) should be aware that a rich person who has
(food) laid up for himself[103]

[100] Matt 6:10, Curetonian Gospels.

[101] R. 117 *bahhīt,* "He will be ashamed …" Bedjan has *həsīrā* "one rebuked". This ought to be in the absolute form, so I think the variant is probably correct here.

[102] Literally, "10,000 loaves of bread".

[103] Cf. Matt 6:19.

ܗܘ ܗܳܝܳܟܠܳܐ ܕܒܗܘܢ ܫܡܝܗ ܩܕܝܫܐ ܘܐܡܝܢ܀ 510
ܗܢܘ ܡܠܟܐ ܐܝܬ ܠܗ ܟܠܗܘܢ ܒܢܝ ܐܢܫܐ:
ܕܠܐ ܫܡܥ ܐܘܕܢ ܕܒܣܪ ܗܝܟܠܐ ܕܐܠܗܐ܀
ܐܦ ܠܐ ܚܙܐ ܥܝܢ ܒܣܟܠ ܕܐܠܗܐ ܚܝ ܗܘ:
ܐܝ ܡܛܝܗ ܟܐ ܕܡܬܩܪܒ ܟܐ ܒܗ ܢܫܡܐ܀
ܗܘ ܒܟܐ ܟܐ ܟܬܒ ܗܘ ܘܐܡܪ ܟܬܘܒ: 515
ܘܐܢܐ ܡܠܐܟ ܩܕܝܫ ܐܬܝ ܥܡ ܐܢܫ ܚܙܝܪ ܘܢܒܝܐ܀
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ܘܠܐ ܬܚܬ ܐܢܫ ܐܘܬ ܗܘ ܕܐܡܪ ܐܢܐ 237
ܘܠܐ ܡܢܬܐ ܘܠܐ ܫܬܐ ܘܠܐ ܫܐܘܬܐ܀ 520
ܘܠܐ ܬܙܕܒܢ ܬܚܬ ܟܠ ܢܫܬܐ:
ܟܬܒ ܐܢܐ ܘܐܡܪ ܠܟ ܕܐ ܘܐܠܐ ܐܫܩ܀
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ܗܘ ܡܠܐܟ ܩܕܝܫ ܐܬܝ ܥܡ ܐܢܫ ܚܙܝܪ ܘܢܒܝܐ 525
ܐܠܐ ܟܬܒ ܬܠܬܝܢ ܟܐ ܒܝ ܡܫܝܚܐ܀
ܟܠ ܐܢܫ ܐܬ ܐܘ ܐܡܪ ܐܢܐ ܘܐܡܪ ܟܬܒ ܟܬܒ:
ܗܘ ܕܒܣܪ ܠܐ ܐܝ ܡܐ ܕܐܡܪ ܐܢܐ ܟܬܒ ܟܬܒܬ܀
ܐܝ ܡܐ ܕܐܡܪ ܐܢܐ ܘܐܡܪ ܟܬܒ ܒܣܦܪ ܗܢܐ:

that it does not (actually) belong to him, but to those hungry people outside.[104]
The poor man's house is the place which daily bread lacks,
see how it is laid up, for he is made, as it were, a steward for his fellow (human being).
And unless he brings out bread from it to whoever is hungry,
he will be beaten at the hands of the judge in the presence of Justice
when (the judge) accuses him (saying) 'Why did he hide his brother's portion?'
and these were hungry, and [the rich man] boasted in what was not his.
Because of this [saying], "Give us constant daily bread,"[105]
He taught the rich man to pray that he might give what he has.
And in his property let him equate himself with the poor,
and let him eat with them of what God has continually provided.
And let him pray "Give us constant daily bread,"[106]
in confidence with the poor who are his brothers.

IX. INTERJECTORY DOXOLOGY

How good is the prayer the Son of God taught!
Blessed is he who has placed it in himself and preserved it.
Everything befitting righteousness and perfection
is found in it for whoever learns and prays it.
All proper and important requests
are granted by it for the soul which asks of God.
All gifts – filled with abundance for all the destitute –
are given by it from the divine storehouse.

[104] I.e. a desire for worldly wealth.
[105] Matt 6:11, Curetonian gospels.
[106] Matt 6:11, Curetonian gospels.

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ܐܟܩܗ ܪܠ ܘܡ ܢܐܘ ܒܐ ܟܗ ܢܐ܆
238 ܡܢܩܐ ܢܩܗܗ ܟܡ ܫܗܩܬ ܫ ܩܘܫܗ:
540 ܡܟܩܩܡ ܢܐܩܐ ܫ ܒܐܟܐ ܪܩܗ ܒܐܟܟ ܟܗ܆
ܡܫܩܐ ܩܪ ܐ ܟ ܟܣܘܐ ܐܩܘܐ ܘܪܘܐ:
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545 ܫܟܐ ܩܩܗ ܒܒܩܐ ܘܒܩܐ ܘܒܟܟܐ:
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X. FORGIVE OUR DEBTS AS WE FORGIVE OUR DEBTORS:

The Prayer Teaches How to Speak with the Divine Creditor

The Son of God taught you to say, "Forgive us our debts,"[107]
for He seeks to forgive and thus He taught you what to say to Him.
For if He were not intent on forgiveness,
He would not teach you to say, "Forgive my debts."
But because He has need to forgive those in debt,
He taught them also to ask for forgiveness.
"Forgive us our debts and our sins, Lord,"[108] He taught us,
the partakers of His mystery, to say to His Father when praying.
He gives encouragement since He wants to forgive those in debt,
and for that reason He taught them to ask Him for forgiveness.
Who would not rejoice in a creditor who teaches him
what to say when entering to see his face?
From debtors He wants to hear, "Forgive us our debts,"
to grant His justice a reason for forgiveness –
lest there be reasonable reproach from His justice when He forgives;
for when forgiveness is not requested, how can You forgive?
So also He asked the paralytic when He healed him
to learn from him whether he wanted to become well.[109]
And He taught the debtors to pray to Him,
"Forgive us our debts," lest He forgive when they do not seek.
He seeks both to forgive and that they seek His compassion –
that the gift also accord with the supplication which occurs.[110]
He demands from them discernment when they pray,
lest folly belong to [that gift] when He has compassion.

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[107] Matt 6:12.

[108] Matt 6:12. This common variant conflates the Matthew reading with the reading from Luke 11:4.

[109] John 5:6.

[110] Literally, "That the gift is well-pleasing with the supplication …"

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ⲩⲛⲙⲁⲁ ⲧⲏⲁ ⲙⲏⲗ ⲁⲩ ⲁⲕⲟⲩ ⲙⲁⲩ ⲗⲁⲁⲛ ⲕⲁ⁘
ⲁⲕⲁ ⲗⲁ ⲥⲓⲛ ⲏⲗ ⲫⲁⲕⲏⲁ ⲙⲁⲧⲏⲉ ⲁⲕⲟⲃⲁ:
ⲗⲁ ⲙⲏⲕ ⲓⲁⲁⲁ ⲗⲁⲁⲛ ⲙⲁⲁⲁ ⲕⲉ ⲥⲁⲕⲉ⁘
555 ⲁⲗⲗ ⲙⲏⲗⲗ ⲩⲙⲛⲙ ⲧⲙⲁⲁ ⲕⲓⲙⲥⲏⲉⲉⲙ:
ⲁⲕⲏ ⲁⲛⲙ ⲁⲁ ⲩⲫⲙⲙⲙ ⲏⲗ ⲫⲁⲕⲏⲁ⁘
ⲙⲁⲁⲁ ⲕⲉ ⲥⲁⲕⲉ ⲉⲙⲗⲏⲁⲧⲉ ⲟⲛⲓⲉ ⲁⲕⲏ ⲁⲛⲙ:
ⲏⲓⲧⲧ ⲓⲩⲁⲁ ⲣⲁⲙⲛⲙ ⲗⲗⲁⲟⲁⲙ ⲟⲗ ⲩⲙⲣⲕⲉ⁘
ⲥⲟⲁ ⲏⲁⲁⲏⲁ ⲩⲏⲁ ⲧⲙⲁⲁ ⲕⲓⲙⲥⲏⲉⲉⲙ:
239 560 ⲙⲏⲗ ⲁⲁ ⲁⲕⲏ ⲩⲫⲙⲙⲙⲟⲁⲙ ⲏⲗ ⲫⲁⲕⲏⲁ⁘
ⲙⲉ ⲗⲁ ⲧⲥⲓⲁ ⲥⲁⲛⲁ ⲥⲁⲏⲁ ⲩⲙⲁ ⲙⲏⲕ ⲏⲁ:
ⲙⲙ ⲣⲁⲙⲛ ⲏⲁ ⲟⲗ ⲩⲗⲗⲉ ⲩⲙ ⲧⲥⲓⲁ ⲁⲕⲟⲃⲁ⁘
ⲙⲁⲁⲁ ⲕⲉ ⲥⲁⲕⲉ ⲏⲁⲏⲁ ⲧⲙⲁⲁ ⲙⲉ ⲥⲧⲏⲁ:
ⲩⲁⲁⲁⲁⲁⲁⲁ ⲧⲗⲗⲉ ⲁⲁⲁⲁ ⲓⲛ ⲫⲁⲕⲏⲁ⁘
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ⲩⲃ ⲗⲁ ⲙⲙⲙⲙⲙ ⲏⲗ ⲫⲁⲕⲏⲁ ⲁⲙⲙⲙ ⲟⲁⲁ ⲁⲩⲁ⁘
ⲁⲉ ⲕⲁⲙⲙⲛⲁ ⲟⲙ ⲙⲁⲁⲁ ⲃⲉ ⲙⲁⲁⲁ ⲕⲁ:
ⲩⲁⲙⲙ ⲩⲛⲁ ⲩⲧⲙⲁ ⲥⲕⲁⲁⲁ ⲙⲧⲁ ⲣⲁⲕⲁ⁘
ⲁⲁⲥⲧⲧⲁ ⲁⲕⲏ ⲁⲛⲙ ⲩⲣⲣⲕⲉ ⲕⲁ:
570 ⲙⲁⲁⲁ ⲕⲉ ⲥⲁⲕⲉ ⲗⲗ ⲧⲙⲁⲁ ⲏⲁ ⲃⲉ ⲗⲁ ⲕⲁⲁ⁘
ⲕⲁⲁ ⲁⲁ ⲧⲙⲁⲁ ⲁⲕⲁⲁ ⲁⲁ ⲧⲁⲙⲙ ⲩⲥⲙⲁ ⲙⲧⲁ:
ⲩⲁⲁⲁⲁⲁⲁ ⲁⲁⲁⲁ ⲁⲙⲙⲁ ⲁⲏ ⲙⲁⲏⲁⲁⲁ⁘
ⲁⲁⲁ ⲙⲁⲙⲙ ⲫⲁⲁⲏⲁⲁⲁ ⲟⲗ ⲩⲙⲣⲕⲉ:
ⲗⲗ ⲁⲏⲁⲁ ⲁⲁ ⲫⲙⲙⲁⲁⲁ ⲟⲗ ⲩⲙⲁⲁⲙ⁘

Behold, your contract was drafted by God in accord with His justice;
and without intercession, a man by his own power[111] cannot remove [his record of debt].
And since He does not want to grieve His justice when forgiving you,
He taught you to ask for forgiveness when you pray.
For even His justice – as soon as it hears you petitioning Him –
overflows with love and pours forth compassion on the debtors.

[Forgiveness Depends on one's Ability to Forgive Others]

You are to say to Him, "Forgive us Lord, just as we have forgiven."
He taught you here that unless you forgive, He does not forgive you.[112]
He granted you a measure and has released you just as you've measured.
Therefore you also, measure out and take whatever you can carry.
You know how I grant you forgiveness, [namely],
to the extent you forgive those needing your forgiveness.
There is a great fear for anyone needing forgiveness,
that if he does not forgive, (God) will not forgive him when he prays.
His judgement (derives) from himself, and release from the judgement (comes) from his action.
He has decreed and so it will be as He has said.
You shall say to Him, "Forgive us our debts as we have forgiven,"[113]
and so He responds and does with you as you pray.
He knows how you've forgiven – do not lie to Him.
He apportions you a measure based upon it.

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[111] Reading with P. 195. Bedjan's text has *'idah*.

[112] Cf. Matt 6:15.

[113] Matt 6:12.

575 ꬹꬱ ꬰꬷꬺꬲꬻꬹ ꬵꬷꬼ ꬳꬲꬱꬱꬱ ꬰꬷꬺꬲꬻꬹ:
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So be bold[114] to seek forgiveness from God
to the extent you've forgiven your colleague when he has wronged you.
And furthermore, if you have not forgiven, with what presumption are you asking Him.
He will forgive you according[115] to the condition which was established.[116]
Continually forgive your colleague, however culpable,
and then come seek from God and you will receive.

[Rich and Poor Must Forgive]

Let the poor man also hear how to forgive,
which is a common matter for both rich and poor.
Everyone shall forgive, for the Son of God taught the prayer to everyone,
since He always seeks to give life to all.
Whoever has gold shall forgive the gold of the debtor,
and whoever has interests and accounts[117] shall forgive these.
If other contracts are outstanding, let him tear them up,
and let him enter and ask for forgiveness with a loud voice.
And since his own great contract was torn up for him,
let there be no doubt whether he should tear up the little one which is outstanding.
But the poor man who has neither possessions, nor accounts,
nor debts, nor obligations, let him also forgive.
Whether one has despised, or persecuted, or struck him,
let him forgive every cause of his grief.

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[114] L. P. 195, "take care to".
[115] Literally, "It was established how He will forgive".
[116] Matt 6:12.
[117] R. 118, "interest and account".

595 ⠓⠕⠏ ⠁⠎⠩ ⠉⠝⠙ ⠛⠓⠑⠉⠓⠥⠁ ⠓⠍ ⠁⠉⠓⠁⠃
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⠓⠛⠝⠓ ⠉⠓⠥⠁⠍ ⠓⠁⠓⠽⠇⠁ ⠓⠛⠝⠓ ⠉⠓⠑ ⠓⠎⠥⠁ ⠊ ⠎⠥⠉⠓:
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241 ⠩⠓⠉⠁⠥⠁ ⠩⠽⠑⠁⠥⠁ ⠑⠍ ⠓⠩⠉⠇⠛⠞⠁⠥⠁ ⠓⠩⠓⠎⠛⠞⠁⠆
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⠞⠇⠁ ⠞⠁⠛⠞⠁⠥⠁ ⠞⠇⠁ ⠊⠞⠞⠁⠥⠁ ⠞⠛⠝⠓ ⠁⠓ ⠓⠕⠆
⠊ ⠓⠥⠇⠓ ⠁⠥⠁ ⠊ ⠺⠁⠓⠛⠁ ⠁⠥⠁ ⠊ ⠓⠁⠩⠓ ⠁⠥⠁:
⠛⠇ ⠞⠉⠥⠁⠥⠁ ⠺⠁⠍⠇ ⠺⠓⠎⠛⠓⠥⠁ ⠉⠓⠑ ⠓⠺⠁ ⠞⠛⠝⠓⠆

If the one for whom he labored has denied him [his] worker's wage,
and he is about to curse him, let him give away his toil without cursing.
Whether he has been reviled, or a violent man has ever oppressed him,
let him pass those things from his mind and also forgive.
If his neighbor owes the poor man one penny,
let him forgive this like that well known one who forgave a (whole) talent.
And if he does not even owe him one, let him forgive a word,
yet if he has heard the man's [word] wickedly,[118] is he among those granting forgiveness?
The Son of God taught all people
this prayer that they would all benefit from His teaching.
Let everyone forgive: some debts, others accounts,
this one anger, that one a disagreement, another abuse,
some a word, another an insult when it befalls him,
for everyone is required to forgive when he prays.

XI. INTERJECTORY DOXOLOGY

Glorious and majestic and filled with the things befitting righteousness
is the prayer which the Son of God taught a person to pray.
Everything a creature needs to receive from God
He composed in that prayer and entrusted it to the Apostles so that the world might learn.

XII. DO NOT LEAD US INTO TRIAL:

[Angels Watch over Frail Humanity]

"Do not lead us into trial, Lord,"[119] is in the prayer,
since all of [human] nature is weak when tested.

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[118] I.e. in a manner not seeking the forgiveness of the man.
[119] Matt 6:13.

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ܗܦܐ ܟܕܠܡܗ ܬܥܕܗ ܠܗܐ ܗ ܒ ܠܐ ܠܐ ܀
ܐ ܐܠܡܣ ܐ ܐ ܒܚܗ ܡܡܢܐ ܩܥܗܝܗ:
ܬܚ ܐܬ ܩ ܙܚܬܗ ܬܥܕܗ ܐ ܗ ܀
ܐ ܩܥܢܐ ܣܚܗ ܬ ܚ ܡܒ ܡܩܕܐ:
ܐ ܬܥܕܗ ܫܗ ܒܥܕ ܩܚܐ ܣ ܀ 620
ܐ ܐܠܐ ܣܒ ܣܬ ܚ ܐܢ ܩܚܐ ܬܥܕܗ:
ܐ ܨܡܠܐ ܥܩܚ ܩ ܐܢ ܩ ܡܩܬܐ ܗ ܀
ܟܚܣܬܡܐ ܩܚܩ ܐܟܩ ܚ ܐܟܗ: 242
ܚܗܐ ܪܟܐ ܘܠܐ ܩܚܩ ܩ ܬܚܩܡܗ ܀
ܬܥܕܗ ܩܚܡ ܗ ܣܩܚܐ ܗ ܡܩܚܐ: 625
ܗܐ ܙܡܐ ܗ ܙܩܚ ܗ ܙܡܣܐ ܀
ܣܚܗ ܩܚܐ ܐܣܙܐ ܪܚܐ ܐ ܩܡ ܗ:
ܘܩܚܡ ܩܐܟ ܘܗ ܡܩܚ ܗܐ ܙܡܪ ܀
ܚܣܐ ܙܚ ܗ ܩܚ ܡ ܘܙ ܩ ܚ ܘ ܘ ܐ:
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Here, the word seeks a non-conventional hearing,
one exceedingly loftier than others in the company of the learned.[120]
That trial into which one prays not to enter,
the educated understand it.
Furthermore I also say that the wearying of the hearer
is a kind of trial which the Son of God composed in the prayer.
When the slanderer fights with humanity,
humanity has an aid from God.
As a guardian, neither sleeping nor slumbering,[121]
so a hidden power guards humanity.
And when Satan stirs up strife with humanity,
there is an angel giving and without his being aware,
just as what happened with Joshua, son of Jozadak,[122]
the high priest who was helped by the angel.
For while unaware, the angel rebuked the slanderer
and the prophet perceived what happened – the priest did not.
Thus angels are always with each human being[123]
to stay the demonic ranks from him, lest they harm him.[124]
And when one seeks to be pleasing to the Lord in his way of life,
the slanderer attacks him to continue the battle with him.
And while unaware, the angel also comes secretly
and gives him aid to conquer the evil one when it is fitting.
And as much as one stands in prayer before God,
Satan will also stand to scoff at him.
Thus[125] the angel also comes as a guardian

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[120] I.e. the word seeks to be heard among the simple.

[121] Ps 121:4.

[122] Zech 3:1.

[123] Literally, "Every person".

[124] Cf. E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519*, 1:258.8–10.

[125] L. R. 117, "and thus".

ܗܘܝܐ ܫܡܥܢܐ ܘܟܕ ܒܥܝܪܐ ܐܝܬ ܟܝܢܐ ܫܟܝܠܐ׃
ܘܘܗܐ ܐܝ ܫܟܝܠ ܟܝܢ ܢܬܒܢܐ ܫܡ ܡܬܬܐܗ׃
ܗܘ ܬܫܥܝܢ ܒܪܙܐ ܐܢܫ ܘܠܐ ܬܟܠ ܟܕ׃
ܚܗܝܢ ܙܐ ܫܡܫܡܟ ܟܕ ܚܕ ܫܢ ܫܢܘܗܐ׃
ܐܠܐ ܫܐܢ ܠܐܡ ܘܫܢ ܐܟ ܐܫܢ ܐܢ׃
ܪܢ ܒܬܫܥܢ ܘܫܡ ܟܪܟܝܐ ܟ ܐܟܗ׃
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ܐܡ ܟܝܗܘ ܫܐ ܘܠܐ ܢܐܡ ܐܥܐ ܒܫܡ׃
ܫܡ ܢܟܗ ܡܠܐ ܫܡ ܟܢܥܐ ܫܡ ܐܟܗ׃ 243
ܗܫܐ ܘܫܟܗ ܫܟ ܟܝ ܟܢܥܐ׃
ܐܫ ܗܟܗ ܫܐ ܘܠܐ ܢܐܡ ܐܥܐ ܒܫܡ׃
ܐܡ ܫܟܗ ܒܐ ܫܐ ܫܟ ܟ ܟܢܥܐ׃
ܫܡ ܗܠܐܐ ܒܚܟ ܟܗ ܟ ܫܒ ܠܐ ܫܒ׃
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ܫܫܐ ܟܟܐ ܐܐ ܫܐ ܫܫܐ ܫܡ ܒܐܫܟܢܐ׃
ܫܡ ܠܐ ܢܟܫ ܐܐ ܫܐ ܗܠܐܐ ܟܐܩܚܙܐ׃
ܫܡ ܟܫܥܫ ܒܐ ܟܐ ܟܢܫ ܐܡ ܫܟܠܐ׃
ܫܡ ܫܟܫ ܐܐ ܫܐ ܟܫܫܐ ܫܡ ܒܐ ܟܗ׃
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and reproves the evil one and keeps him from humanity.

[The Ultimate Trial is God's Refusing Aid]

Once Satan has been defeated many times,
and a godly person has triumphed in victory,
the mischief-maker petitions (God) – as he had petitioned concerning Job[126] –
to remove the aid from him which preserved him.[127]
And he was asking this of God in his wickedness:
that the Lord abandon that man without aid.[128]
And He took [Job] down alone for a contest with the evil one –
neither helping, nor supporting him in the battle.
This is that trial about which our Lord taught
one should pray not to enter it.
This is that great contest of bloodshed
which Paul says, "You have not reached."[129]
In this battle the soul conquers or is conquered,
for it is a battle of bloodshed; it kills or is killed.
Without aid [the soul] goes down to the battle with Satan,
and the occasion is terrifying because of the lack of aid.
This is that trial into which a man prays
not to enter – as he learned from the Knower of all.
Job went down to this battle, fighting

[126] Job 2:4.
[127] Cf. Job 6:13.
[128] Cf. Job 1:10; 2:5.
[129] Heb 12:4.

ܗܘܠܐ ܚܫܡܐ ܐܣܬܘܢܐ ܟܕ ܒܝ ܟܢܘܢܐ ׀ 660
ܗܘܐ ܐܬܘܕܐ ܒܝܬܠܐ ܣܘ ܗܘܝܢܐ׃
ܐܪܒܥܐ ܪܫ ܟܢܘܢܐ ܐܟܘܢܐ ׀
ܒܫܒ ܝܘܡ ܐܝܟ ܐܝܫ ܐܘܐ ܒܝܫܬܐ׃
ܘܢܫܒ ܒܬܐ ܗ ܟܘܐܢܐ ܐܬܝܢ ܟܕ ׀ 244
ܐܚܫܒܘܗ ܗܘ ܐܟܘܢܐ׃ 665
ܘܢܒܘܐ ܟܢܐ ܟܗ ܟܢܘܢܐ ܘܠ ܐܠܐ ׀
ܗܫܘܗ ܟܐܐ ܒܫܒ ܐܫܐ ܘ ܟܫܬܘܐܘ׃
ܒ ܠ ܒܟܐ ܐ ܒܒܪ ܟܕ ܟܝܕ ܟܝܢܐ ׀
ܗܘ ܠܡܘ ܗ ܬܒܬܘ ܐܝܟ ܒܢ׃
ܒܒܪ ܟܢܐ ܐ ܒܒܪ ܟܕ ܟܝܕ ܟܝܢܐ ׀ 670
ܗܘ ܠܡܘ ܗ ܟܝܢܘ ܙܕ ܐܒܘ׃
ܐܗܢ ܒܟܒܒ ܐܟܘ ܟܡ ܠ ܒܟܢܡ ׀
ܕܘ ܐܙ ܐܡ ܬܒ ܐ ܒܪܐ׃
ܐܐܙ ܐܒܒ ܘ ܐ ܒܠܐ ܟܕ ܐ ܒܡܒܠܐ ׀
ܘܠ ܠܐ ܢܡ ܟܐܐ ܟܡ ܒܠܐ׃ 675
ܐܘܣܡ ܒܐܘܒ ܟ ܐܟܘ ܒ ܟܘܐܢܐ ׀
ܗܘ ܠܡܘ ܗ ܬܒܬܘ ܐܪܐ ܐܢ׃
ܘܠ ܢܒ ܟܕ ܐܒܒ ܐܟ ܒ ܒ ܒ ׀
ܟܘ ܐܙ ܡܝ ܘ ܐܢܒ ܒ ܒܡܒܐ׃

with Satan without divine help.
That upright one sensed [it], even saying,
"Behold, His aid is not with me, I am now being tested."[130]
Wherever this contest occurs, it is exceedingly terrifying,
few are they who arise from it victorious.
Because of this, our Lord taught that one should pray,
"Do not lead me into the trial whereby I will be tested."[131]
Satan asked God concerning Job
to remove from him the hidden power giving him aid.[132]
And the Lord said to his enemy, "He is handed over to your control,"[133]
for He knew him to be a contender who would not be overcome.
So one man waged war with Satan,
and the Lord withdrew from both of them like a spectator.
And the Lord brought that upright man into trial
and he seized victory in that great contest of bloodshed.[134]
Because this occasion is extremely difficult, our Lord taught
that one should pray, "Let us not be tested by trial."[135]
And it is not fitting that one seek to conquer without divine power,
lest he boast about the victory.
Whoever flees from temptation humbles himself
and entrusts the battle to the One Conqueror who shall be victorious.
For he says to Him, "Do not lead me into trial,
but deliver me from the evil one,"[136] for Your power is great.
Do not hand me over to the enemy to fight with me
without Your help, but conquer him through me – the feeble.[137]

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[130] Job 6:13.
[131] Cf. Matt 6:13.
[132] Cf. Job 1:10; 2:5.
[133] Job 2:6; lit "he is given into your hands".
[134] Heb 12:4.
[135] L., "Do not lead me …"; R. 117, "Do not lead us …"; Matt 6:13.
[136] Matt 6:13; See also line 136 above.
[137] R. 118, "By me you conquer all".

ܟܡ ܗܠܝܢܐ ܘܠܐ ܟܘܝܢܐ ܐܟܗܢܐ ܀ 680
ܐܝ ܐܘܟܡ ܒܗܐ ܐܝ ܐܡܢ ܒܗܐ ܗܘ ܪܘܡܐ:
ܘܐ ܟܘܝܢܐ ܟܠ ܗ ܗܠܐ ܘܗܠܬܐ ܒܐ ܀
ܐܡܐ ܘܗܐ ܐܢܐ ܘܙܐ ܘܣܠ ܒܗ ܗܟܝ:
ܗܡ ܡܒ ܐܢ ܘܗܟܡ ܗܢܗ ܟ ܒܪܣܡ ܀ 245
ܗܟܗܐ ܐܟ ܗܢ ܘܪܙܐ ܒܐ ܀ 685
ܘܟܢܗܐ ܠ ܐܟܣܒ ܐܠܬܐ ܗ ܀
ܐܠ ܗܠܐ ܗ ܐܟܐ ܗܟܗܐ:
ܘܢܡܗ ܗܢܗ ܣܠܐ ܕܗܐ ܘܟܙ ܟ ܀
ܐܡܢ ܗܢܐ ܟܟܢܙܘ ܘܟܟ ܕܐܒܡ:
ܘܒ ܗܘ ܟ ܠܟܗܠܐ ܘܠ ܗܟܙܩ ܀ 690
ܐܟܟ ܙܘ ܒ ܟܢܐ ܟ ܗܠܐ:
ܐܘܡܗ ܗܢܐ ܗܘ ܟܟܙܗ ܐ ܣܘܐ ܀
ܐܟܢܗܐ ܐܟܗ ܗܢܐ ܟܐ ܘܗܐ:
ܐ ܟܗ ܐܟܐ ܙܟ ܘܘܗ ܟܠ ܢܣܐ ܀
ܗܟܠ ܘܗܐ ܩܐܘܗ ܟܟ ܐܟ ܗܢ: 695
ܘܪܙܐ ܘܗܢܐ ܘܟܗܐ ܠ ܢܗܢܐ ܀
ܘ ܘܢܐ ܘܟܢ ܣܠܐ ܐܟܐ:
ܘܘ ܢܟ ܘܠ ܢܟܐܟ ܟ ܘܩܐ ܀
ܢܩܗ ܟܩܟ ܐܣ ܘܟ ܗ ܢܗܐ:
ܟܩ ܢܟ ܟ ܢܟ ܟ ܐ ܀ 700
ܐܡ ܟ ܟ ܘܟܢܗܐ ܠ ܐܟܣ:
ܐ ܩܘ ܐ ܗ ܙܗ ܘܙ ܘ ܣܟ ܀
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Let not your hidden aid depart from me, that is,
the power descending alongside athletes for their contests.[138]
Do not test me, for I know that[139] I am weak;
let the entire battle be Yours and be victorious.
All the victories of all victors are Yours –
conquer what befits You. And as for me, do not lead me into trial.

XIII. DELIVER ME FROM THE EVIL ONE

Deliver me from the enemy who fights with me,
for I cannot conquer him without Your aid.
Do not look to me to conquer in that great occasion of bloodshed.
Take for Yourself the battle and the victory befitting You.
Deliver me from it and let the crown and fame be Yours,
and neither attribute to me triumph, nor victory.
Deliver me from it and let the entire glory of the athlete
be reserved for You, for You have conquered the enemy.
Deliver me from it and let defeat pursue me,
for I confess, I have already been defeated – You conquered me.
Without You I cannot conquer in battle.
Let me not be tested, deliver me from it without trial.
In mercy, deliver me from Satan who fights with me,
for all the victories You shall take befit You.

[138] Cf. *Apophthegma* S5 of Abba John (The Dwarf). John Wortley, trans., *Give Me a Word: The Alphabetical Sayings of the Desert Fathers* (Yonkers, NY.: St. Vladimir's Seminary Press, 2014), 143.

[139] R. 117, "For it is known that …"

246

ܠܐ ܢܫܬ ܗܝ ܕܗܘܐ ܒܥܠܡܐ ܕܝܢ ܘܠܐ ܒܫܡܝܐ ܘܠܐ ܒܐܪܥܐ ܘܠܐ ܒܬܚܘܡ ܐܪܥܐ ܘܠܐ ܒܡܝܐ ܬܚܝܬ ܐܪܥܐ ܘܠܐ ܒܫܡܝܐ ܕܠܥܠ ܡܢ ܐܪܥܐ ܘܠܐ ܒܐܪܥܐ ܕܬܚܝܬ ܡܝܐ ܘܠܐ ܒܡܝܐ ܕܠܥܠ ܡܢ ܫܡܝ

Deliver me from him (i.e. Satan), for Yours is the power
and the kingdom and the authority – and also[140] the glory.[141]
And also when one conquers – whatever he conquers – he does so by You,
for all strength and power belong to You."

XIV. CONCLUDING SUMMARY OF THE LORD'S PRAYER

The prayer which the Son of God taught to the partakers of His mystery
was composed against the order of demons to expel them.
And thus He composed it against all the powers of the evil one,
by which one shall wage war with the authority who guards the air.[142]
By it one summons the Father to come to him in the depths,
to expel from him the demons who hunger for the bloodshed of the soul.
By it the children of the Spirit are assured they can call out, "Our Father,"[143]
and terrify the slanderer with a mighty name.
By it a man summons that kingdom to come to him
which will drive away[144] the powers of the evil one surrounding him.
By it one confesses that the Father will accomplish His will.
"Let it be on earth as also in heaven."[145]
By it one asks for daily bread without greed
and abandons all unnecessary riches.
By it one also seeks forgiveness from God,
while confessing that he will also forgive [his] debtors.

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[140] P. 195, "with".
[141] Matt 6:13, Peshitta.
[142] Eph 2:2.
[143] Cf. Rom 8:15.
[144] Bedjan's text has "… away from him …"
[145] Matt 6:10.

247

ꡀꡁꡂ ꡃꡄꡅ ꡆꡇꡈꡉ ꡊꡋꡌꡍ: 725
ꡎꡏ ꡐꡑꡒꡓꡔ ꡕꡖꡗꡘ ꡙꡚꡛꡜ ꡝꡞꡟꡠ꡽
ꡡꡢꡣꡤꡥ ꡦꡧꡨꡩ ꡪꡫꡬꡭ ꡮꡯꡰꡱ:
ꡲꡳ꡴꡵꡶ ꡷꡸꡹꡺ ꡻꡼꡽꡾ ꡿ꢀꢁꢂ꡽
ꢃꢄꢅꢆꢇ ꢈꢉꢊꢋ ꢌꢍꢎꢏ ꢐꢑꢒꢓ ꢔꢕꢖꢗ:
ꢘꢙꢚꢛꢜ ꢝꢞꢟꢠ ꢡꢢꢣꢤ ꢥꢦꢧꢨ ꢩꢪꢫꢬ꡽
ꢭꢮꢯꢰ ꢱꢲꢳꢴ ꢵꢶꢷꢸ ꢹꢺꢻꢼ:
ꢽꢾꢿꣀ ꣁꣂꣃ꣄ ꣅ꣆꣇꣈ ꣉꣊꣋꣌꡽ 730
ꣂꣃ꣄ ꣍꣎꣏꣐ ꣑꣒꣓꣔ ꣕꣖꣗꣘ ꣙꣚꣛꣜ ꣝꣞꣟꣠꡽
ꣂꣃ꣄ ꣡ꣅ꣆꣇ ꣈꣉꣊꣋ ꣌꣍꣎꣏ ꣐꣑꣒꣓:
ꣂꣃ꣄ ꣔꣕꣖꣗ ꣘꣙꣚꣛ ꣜꣝꣞꣟ ꣠꣡꣢꣣꡽
ꣂꣃ꣄ ꣤ꣅ꣆ ꣇꣈꣉꣊ ꣋꣌꣍꣎ ꣏꣐꣑꣒:
ꣂꣃ꣄ ꣓꣔꣕꣖ ꣗꣘꣙꣚ ꣛꣜꣝꣞ ꣟꣠꣡꣢꣣꡽
ꣂꣃ꣄ ꣤ꣅ꣆ ꣇꣈꣉꣊ ꣋꣌꣍꣎ ꣏꣐꣑꣒: 735
ꣂꣃ꣄ ꣓꣔꣕꣖ ꣗꣘꣙꣚ ꣛꣜꣝꣞ ꣟꣠꣡꣢꣣꡽
ꣂꣃ꣄ ꣤ꣅ꣆ ꣇꣈꣉꣊ ꣋꣌꣍꣎ ꣏꣐꣑꣒:
ꣂꣃ꣄ ꣓꣔꣕꣖ ꣗꣘꣙꣚ ꣛꣜꣝꣞ ꣟꣠꣡꣢꣣꡽
ꣂꣃ꣄ ꣤ꣅ꣆ ꣇꣈꣉꣊ ꣋꣌꣍꣎ ꣏꣐꣑꣒:
ꣂꣃ꣄ ꣓꣔꣕꣖ ꣗꣘꣙꣚ ꣛꣜꣝꣞ ꣟꣠꣡꣢꣣꡽ 740
ꣂꣃ꣄ ꣤ꣅ꣆ ꣇꣈꣉꣊ ꣋꣌꣍꣎ ꣏꣐꣑꣒:
ꣂꣃ꣄ ꣓꣔꣕꣖ ꣗꣘꣙꣚ ꣛꣜꣝꣞ ꣟꣠꣡꣢꣣꡽
ꣂꣃ꣄ ꣤ꣅ꣆ ꣇꣈꣉꣊ ꣋꣌꣍꣎ ꣏꣐꣑꣒:
ꣂꣃ꣄ ꣓꣔꣕꣖ ꣗꣘꣙꣚ ꣛꣜꣝꣞ ꣟꣠꣡꣢꣣꡽

By it one flees the trial of the great battle,
beseeching God with groaning not to enter it.
By it one summons the Helper to come to him
to deliver him from that reviler of humanity who wages war with him.
It teaches you that he concurs with the will of the Father,
and the authority[146] of the Lord is Jesus–glory to Him!

The end of the Memrā on the "Our Father who is in heaven," which was composed by Mār Jacob.

[146] Cf. Matt 6:13, Peshitta.

745 ꠈꠣ ꠇꠢꠍ ꠀꠤꠍ ꠞꠍ ꠔꠞꠣꠎꠀ ꠀꠢꠀꠀ ꠢꠇ꠆
ꠞꠍ ꠔꠎꠤꠀ ꠞꠞꠣꠍ ꠞꠞꠣ ꠀꠀꠣꠎꠀ ꠀꠤ ꠔꠣꠎꠍ ꠔꠣ꠆
248 ꠈꠣ ꠎꠢꠀ ꠀꠤꠍ ꠔꠞꠣꠔꠢꠎꠀ ꠢꠔꠀꠢꠎꠍ ꠔꠀꠀ꠆
ꠞꠣꠎꠍ ꠞꠍ ꠣꠣ ꠎꠀꠀ ꠀꠤꠍ ꠔꠞꠍꠔꠢ ꠔꠣꠞꠣ꠆
ꠣꠎ ꠎꠣꠔꠣꠎꠀ ꠔ ꠢꠣꠎꠀ ꠎꠀꠀ ꠍꠣ ꠀꠞꠣꠎꠀꠀ꠆
ꠍ ꠎꠣꠔꠣꠎꠀ ꠔꠎꠢꠀꠀ ꠢꠣ ꠞꠞꠣꠎꠀꠀ꠆

ꠞꠣꠎ ꠎꠀꠀꠢꠀ ꠔꠣꠣꠣꠎ ꠔꠞꠎꠎꠀ꠆ ꠢꠎꠍ ꠔꠎꠢꠔ ꠞꠞꠣꠎꠀ꠆

INDEX

BIBLICAL REFERENCES

Old Testament

Genesis
3:18 24

Exodus
25:7 62
26:1 62

Numbers
4:6 62
20:11 18
22:28 18

Deuteronomy
7:21 50
28:58 50

Joshua
5:13–15 52

Judges
15:19 Peshitta 18, 20

1 Kings
6:5 42
17:12 20

Job
1:10 80, 82
2:4 80
2:5 80, 82
2:6 *82*
6:13 80, 82

Psalms
81:11 *16*
99:3 50
121:4 78

Isaiah
6:2–3 60

Ezekiel
3:12 *60*

Daniel
9:20–21 52
10:12 52

Zechariah
3:1 Peshitta 34, 78
3:2 34

Malachi
1:14 50

New Testament

Matthew
4:18 Peshitta 24
6:7 28
6:9 28, *36*, *46*, *48, 50*
6:10 28, *50*, *58*, *86*
6:10 Curetonian 60
6:11 Curetonian 28, *62*, *66*, *68*
6:12 *28*, *70*, *72,* 74
6:13 30, *76*, *82*, 86, 88
6:15 72
6:19 24, 26, 66
10:19 26
10:37–38 24

21:22 58
Mark
13:11 26
14:36 *58*
Luke
11:1 26, 28
11:4 28, *70*
14:26–27 24
22:42 *58*
John
5:6 70
Romans
8:15 86
8:20 44
1 Corinthians
1:21–28 24
3:3 60
2 Corinthians
2:14–16 54
Ephesians
2:2 86
6:16 52
Philippians
2:6–7 48
2:7–8 38
Colossians
3:13 Peshitta 28
1 Timothy
6:10 56
Hebrews
1:14 Peshitta 58
12:4 *80*, 82
James
5:12 54
2 Peter
1:4 38

PATRISTIC QUOTATIONS AND SOURCES

Apophthegmata Patrum
Abba John (the Dwarf) 84
Athanasius
On the Incarnation 38
Cyril of Alexandria
Commentary on Luke 38
Ephrem
Commentary on the Diatessaron 42, 44, 60
Hymns on the Church 45
Jacob of Sarug
Bedjan 85: "Our Lord's Words, 'Foxes have their Holes'" 22
Bedjan 137: "On the Solitaries" 20, 32
Letters 22, 38, 40
Narsai
On the Interpretation of the Mysteries 38
On Supplication and the Fast 44
Philoxenus
Letters 16, 38
Discourses 38, 40, 48, 78
Theodore of Mopsuestia
Commentary on the Lord's Prayer 42

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